Pulpit Preaching

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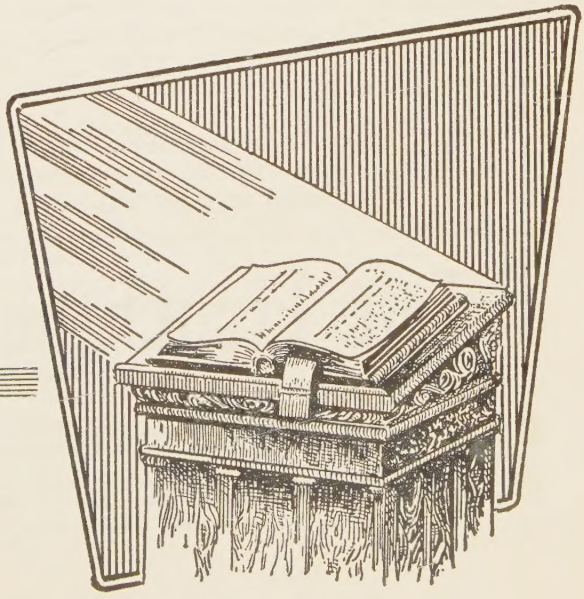

A PROFESSIONAL JOURNAL
FOR MINISTERS

Editorial Comments

This month's first theme, "Old Testament Heroes," is another in a series on the personalities of the Old Testament. Five sermons this month have been written by Dr. Wesley P. Ford, Central Christian Church, Pasadena, California. The sermons under the second theme, "How Large Is Your God?" concern basic affirmations of the character and nature of God.

Next month's topics will be "Table of the Lord," meditations for World Communion Sunday, and "Great Words of Faith: Salvation," the first in a new series on fundamental doctrines. The October themes will be "Antidote for Anxiety" and "Thanksgiving Day," and the November subjects, "The Heart of Christmas" and "Day of Beginnings."

—o—

Books For Pulpit Preaching

Christ in Our Hearts by Charles Duell Kean is an especially thoughtful and searching series of fourteen sermons on the acceptance and use of God's gift of love. These sermons are clear in focus, persuasive and homiletically refreshing. (Abingdon, 109 pp., $2)

Thirty-five brief sermons—designed "to awaken in my students a vital interest in applying high religion to social problems" and now published in the "hope that those students who read these pages may recapture some of the enthusiasm, the faith, the convictions and resolves that inspired their youth,"—are found in *Thoughts for Times Like These* by S. Ralph Harlowe, emeritus professor of Religion at Smith College. These messages, the harvest of thirty years, are keen in insight, pertinent, challenging, and skillfully wrought. Their value far outdistances a campus relevance. (Philosophical Library, 181 pp., $3)

A third book of sermons, *Going His Way* by Melvin E. Wheatley, Jr., also deserves a

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Worth Quoting

Edited by E. PAUL HOVEY

A group of missionaries were on a Japanese ship for some months. For days the ship sailed through dangerous waters carrying exchange prisoners of war. It flew a Japanese flag. After the ship was safely docked someone asked a passenger, "Were you afraid? Did you not fear that you would be bombed?" The Christian missionary passenger replied, "No, indeed." Then she explained that during the days of their journey there were painted white crosses easily visible on the sides of the ship. At night four crosses stood out shining in the darkness visible for miles on all sides of the ship. She said, "We traveled under the shadow of the cross all the way. So we did not worry."

Lula Jane Lee in *Power*

* * * *

Carry the cross patiently, and with perfect submission; and in the end it shall carry you.

Thomas A. Kempis

* * * *

It has been the cross which has revealed to good men that their goodness has not been good enough

J. H. Schroeder

* * * *

The Cross marks the Great Divide in human history. It also marks the Great Divide in any person's life. The world has been different since that hour when Jesus bore His cross. Human lives have been different from the hour when they began to bear their cross and live for Him.

There is no other way to a fuller life, there is no other way to a better social order, than Jesus' way. Not the way of making others serve you, but the way of giving yourself for others. The Cross is rightfully the only symbol of redemption, because the giving of oneself is, by the very laws of human and divine nature, the only way of salvation . . . It is not

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Pulpit Preaching

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Sermons by
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The Book of Memorable Deeds — A Sermon for Moderns

Swinburne has a poem about a swallow singing gaily in the summer. Wondering why man cannot sing that gaily, he concludes that it is because the swallow lives merely in the moment while man has a memory.

O swallow, sister, O fleeting swallow . . . .
Could I forget or thou remember,
Couldst thou remember and I forget.

Often we wish we could forget. Joy eludes us because of the memory of a past sorrow. Sometimes we are unwilling to adventure because we are bound through memory to pleasantries of the past. But memory also lifts us out of the moment to make us citizens of the timeless. If sentimentally man "looks before and after, and pines for what is not," he, at the same time, rises by the ladder of memory to take possession of a new day. Without memory we would be prisoners of the moment. We pity the amnesia victim who loses his memory and thereby loses his bearings. Such an unfortunate one asks the primary question, "Who am I?"

Through memory we claim the contributions of the past without the long process of trial and error. What if we could not remember which food was wholesome and which was poison. What if we could not remember whether to walk with the green light or the red; and what if we could not remember whether the vehicle with wings or without wings could fly. Can't you see someone racing down the runway to take off into the sky in a gay colored Chevrolet! Sometimes we wish we could forget, but really we are glad we can remember.

I

Many devices have been developed to assist our memories. One is the keeping of records. Recall a part of the story of queen Esther. She was chosen queen because of her beauty. Soon after her selection, king Ahasuerus promoted Haman to be his chief assistant. Mordecai did not bow down to Haman which made him angry. Knowing that Mordecai was a Jew, Haman persuaded the king to issue a decree demanding the death of all Jews. The day for their destruction was fixed.

Mordecai knew what neither the king nor Haman knew—that queen Esther was a Jewess. He begged her to intercede. She invited the king and Haman to dinner, and after an evening of conversation suggested they return tomorrow for another dinner. Haman was proud that he had been the guest of the queen. Now he was furious when Mordecai would not bow to him even after such honor. At the suggestion of his wife, Haman made a gallows and planned to see the king the next morning and have Mordecai hanged immediatedly.

That night the king could not sleep. There is comfort here for victims of insomnia. Even kings have difficulty sleeping. Remember King Henry who, walking in his nightgown, says:

How many thousand of my poorest subjects
Are at this hour asleep!—O sleep, O gentle sleep,
Nature's soft nurse, how have I frighted thee,

That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?
Uneasy lies the head that wears a crown.

When Ahasuerus could not sleep he gave orders to "bring the book of memorable deeds." This was a record in which the king's scribes kept careful account of those who performed worthy exploits. In reading from the record that sleepless night, the king discovered that two persons had sought to do him harm and that Mordecai had learned of the plot and so saved his life. For this deed, Mordecai had never been rewarded. So on the same night Haman had the gallows built for his execution, the king discovered that Mordecai was deserving of high honor. The climax is reached as Mordecai is paraded through the streets with a hero's welcome while Haman makes his exit by way of the gallows he had built for Mordecai.

Important for us is that the king's reading from the book of memorable deeds saved the life of Mordecai and the Jewish community. And we are reminded that an hon-

est look at memorable deeds always inspires mercy. Examining the evidence of the moment, we become hasty in our judgments. But whether our condemnation be of a person or of a race an adequate examination of the record reveals some evidence of fine qualities.

We condemn hastily, never fully understanding the hurts, the fears, the temptations, and bitterness that have weighed upon some lives. Jesus' careful understanding of the book of memory must have been one reason why he forever insisted on forgiveness. When he said concerning the adultress, "Let him who is without sin cast the first stone," he was aware of several things entered in the book of deeds. Mordecai, under sentence of death, was not an isolated case. But we seldom read the whole book. A full knowledge of the record will temper every judgment with mercy.

II

We come further to note that the book of memory bids one seek the wisdom of the past. This book was high quality reading for the sleepless king. Better to go to sleep on such as this than on some modern novels. Sunday we spoke of the necessity of changing methods to keep abreast of changed communities. In no sense do we retrench. New methods are necessary but unless new methods are laid upon the foundation of ancient virtues and ideals, they will not stand.

In our desire to be up to date we crave the latest. Books a year old are taboo. And who would be caught with the 6:00 o'clock edition as late as 7:30? But in spite of our urge for the recent, we had better take counsel from some ancient discoveries.

I like the bride's tradition of "something old and something new." There is a freshness and a beauty in young love. Such romance is filled with hope and the desire for adventure. But unless that which is new in love's romance has roots in that which is old, then the new will fade and wither. But is there anything old that can contribute to our streamlined age? What of honor? What of virtue? These are old. What of the deep abiding love which plights its troth unselfishly? What of the love which says and means "for richer, for poorer, for better, for worse, in sickness and in health so long as we both shall live?" That quality is old. Indeed it is old fashioned.

One of the oldest love stories ever written says, "Jacob loved Rachel . . . So Jacob served seven years for Rachel and they seemed to him but a few days because of the love he had for her." Their love was new each day because they had found an ancient devotion. If you cherish something new, bring to it something old. He who would be modern will be well advised to spend some time with the book of memorable deeds.

III

We add finally that a knowledge of the past is essential to progress in every area. No one can be progressively modern without, in many instances, being the servant of the past. More than any other man in his time, Beethoven blazed new trails in music. He was a liberal who gave music a new dimension. All his critics agreed at one point: no man in his day had such a grasp of information concerning all that had been tried or done in the field of music before. And no one ever did so much to transform the content of religion as did Jesus Christ. And no one ever understood more fully all of religion's past than did Jesus Christ.

So if in any institution we would pioneer a new day we will do so successfully only as we are grounded in the past. Before we become modernists in terms of homemaking, we had better read the book to discover what had made for memorable homes. And if we would preserve our democracy and make it bold and new for its tomorrow, we do so adequately only as we understand its Puritan ancestry, its "Blue Laws," its respect for the Sabbath, and its moral foundation. In the book of memorable deeds we will discover what has made democracy great.

And as we project our Christian faith out into the twentieth century we need to know its background. Christ calls us to be new creatures full of faith and zeal. And he bids us seek a new world. But in vain we build the new unless we understand the old. In the book of memorable deeds is an account of Mount Sinai and a voice saying, "Thou shalt not kill; thou shalt not commit adultry; thou shalt not steal; thou shalt not bear false wtiness." Some things from the past are so firmly established that they will be a part of our tomorrow or we will miss a tomorrow.

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.

We sometimes wish we could forget, but it is better that we remember. We are not creatures of the moment, we are created for the centuries. We remember and we hope, and because we would be pioneers of

new day we say with the king, "Bring ıe book of memorable deeds." A careful ıading will temper every judgment with mercy, will bring to us a well of wisdom from the past and will provide the only foundation for an adequate tomorrow.

. United Kingdom — A Plea for Unity

One of the interesting episodes associated ith Rose Bowl games was that of a num- er of years ago in which a California ayer caught the ball and ran the wrong ay. Unless he had been tackled by one of is own men, he would have crossed the rong goal line. Note that it took just as uch energy to run the wrong way as it ould have taken to go the right way. How uch of life's energy is spent in effort that ails to lead toward life's major goal?

A story told about an early American rmer relates that each spring he plowed is field with a couple of unruly mules oked together. One day after he had geed" and "hawed" and pulled on the reins exhaustion, the neighbors heard him out, "Then go any way you please. The hole field has got to be plowed." One of ıe serious limitations in our social struc- ıre is that too many of us are going in hatever direction we please unmindful of ur responsibility to plow a deep, straight rrow.

The book of Daniel contains the vision of conflict between the men of the south and hose of the north. The suggestion is that ıany will rise against the king of the south ut they shall fail. But finally the king of ıe north shall come and win a great vic- ory against the south. And what is the key his victory? "He shall set his face to come ith the strength of his whole kingdom." ffort is not enough. The use of energy ntil we are tired and exhausted is not suf- icient. Unless our effort fits the major cheme we wear ourselves to exhaustion in ain. The future belongs to those who have ision and purpose toward which life is riented and who, with their fellows, are nited in a common objective. He who omes with the strength of his whole king- om will sway the future.

I

More than being a goal toward which to trive, union is the basic fact of life. This s our Father's world in which we are one. Unwilling to recognize our oneness, we ac- ept our God-given freedom and make our wn little puny plans that stop short of all nclusiveness. One wonders what thoughts re in the mind of God as he watches and aits over our folly.

As boundary lines and philosophies of life take precedence, we lose sight of the more basic essential which in an Old Testament phrase reminds us that we are bound in the bundle of life. When Joseph's brothers were wanting to go into Egypt the second time to find provisions, they remembered that their benefactor had cautioned them that if they came again they must bring their brother. The aged father was reluctant for the lad to leave his sight. But Judah reminded his father that it was futile to go without Benjamin for the Prime Minister had distinctly said: "You shall not see my face unless your brother is with you." How can we get the larger vision which helps us to see that in God's design life is more than a brief, pleasant journey through this earth? I do not propose to know the nature of God's judgment, but I am convinced that no matter the level of one's security or the high standard of living he may have achieved as an American, judgment includes the question, "What of your brother?"

I, for one, am grateful that in our generation we have achieved the framework for world order which exists in the United Nations. This is not yet a finished product, but it is a major step in the right direction. By God's design it is willed that our nations shall come together in a united kingdom. Failure to achieve that goal will usher in a new era of dark ages.

It would be comfortable to leave remarks about a united kingdom in the area of international relations. These to some seem remote and impersonal, but we must look at another area. We of the Christian faith through our churches ought to be leading mankind in a realization of our basic unity. The Christian churches ought to be lifting a common voice with such clarity that it is discernable as the voice of God. But alas, we are divided into little camps with established creeds and dogmas, sitting in judgment on one another and too often saying, "You cannot have fellowship with us unless your interpretations are just like ours." We fail to recognize that if interpretations are like ours, it will be because experiences have been like ours. Because we have traveled different roads a single creed does not satisfy and, therefore, what ought to be a healing, inclusive fellowship is shattered into segments. In Christian fellowship we have

grown but we have a long way to go. One of our women reported to me recently that she was raised as a girl in the Christian Church in Kentucky. Her father forbade the youth in the household to attend the theater. That was a sin. But he added, "It is better that you attend the theater than the Methodist Church." We have made progress.

There are two Old Testament texts which, when put side by side, ought to cause Christians embarrassment and concern. The first is the clarion call of Isaiah which says, "In the wilderness prepare the way of the Lord, make straight a highway for our God," that all may know him. The other text is from the book of Lamentations and, while it refers to the destruction of the city and the temple, it also speaks to our day: "The holy stones lie scattered at the head of every street." In Christ we are meant to find an unbreakable bond of fellowship in which oneness becomes apparent and in which the highway of God is made straight. But alas, the holy stones lie scattered.

II

I am bold enough to speak of another area in which, by God's design, we are meant to experience a united kingdom in the highest sense, but in which the scattered holy stones sometimes get in our way. I refer to that basic unnity of heart and mind and motive that ought to characterize every home. Many circumstances add tensions to homes. One of them, sometimes, is in the area of religious loyalty.

The traditions of our several churches become sacrosanct because of the halos which we place upon them. But if there was ever an area in which God wants us to melt our differences and to find a common experience of worship and praise and prayer, it is in the bond of home. If it be true that persons can be united in love in every experience except worship, except the expression of loyalty to God, then that fact results from man's folly, from man's sin and not from God's design. A common altar ought to be the most basic source of unity in every household.

When Paul was preaching in Macedonia one of those who heard him was Lydia. She accepted Christ and the record says, "She was baptized with her household." Lydia was a well-to-do merchant who apparently had a sizeable household of family and servants, all of whom were baptized. Such a sense of family solidarity may have led to some incomplete conversions but at least it was expressive of the fact that the home at its best is a united kingdom.

A united humanity, a united church and a united home are indeed worthy goals, but a more basic union with which each of us must reckon concerns that of his own life. Carlyle once described genius as being "an infinite capacity for hard work." That is good insight but it is not enough, for genius not only includes the capacity for work but the ability to control and discipline energy and effort until they move in the right direction. Genius includes the ability to concentrate. Our modern pattern of activity and haste causes us to move about so rapidly that we fail to discipline our minds to long periods of creative thinking. Most of us have difficulty controlling our minds for reasonably short periods of prayer. There are so many things, that we flit around forever without going deep.

III

Experience indicates that the life which is the most united and which goes deepest orients itself around some cause outside itself. Ephesians speaks of the Christian experience as creating in one's self "one new man in place of the two." The life, which within its own self would be united, needs first to find its commander. Elijah said to the people on Mount Carmel who were debating between loyalty to Jehovah or to the Baals, "How long will you go limping with two different opinions? If the Lord is God, follow Him." Caleb, an Old Testament character, may have been bragging a bit but at least in a single phrase he gave one the key to becoming a united kingdom within his own life when he said, "Yet I wholly followed the Lord."

We sometimes forget that Christianity is also good psychology and is the basic law for mental, physical and moral health. A lawyer asked which is the great commandment and Jesus replied, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment." Jesus was speaking not of the first commandment of religion but of the basic law of life. The ultimate purpose and destiny for men are in God. Let Him, therefore, be the central objective of heart and soul and mind. Here is the major key for all of life's activities. When one's energy is spent in exhalting God he will know the victory and the power that belong to a united life.

We can only dream of what society might have become if men's energy had been spent in running in the right direction. The objective is still a united kingdom to be expressed in the fellowship of nations, in the

nity of churches, in a united home and in n oriented life. In obedience to the first nd great commandment these will become ealities. Those who would know the power of a united kingdom within their own lives would do well to accept Paul's philosophy of life as expressed in a single phrase, "This one thing I do."

o Man Was There — An Appeal for Consecration

In spite of our ability to produce goods at pid speed and in great quantity, we still ce shortages. The most serious shortage is ot a manufactured product; it is rather nsecrated, dedicated persons. We have lked of men to match our mountains, but w we need men to match our cities, our ations, our world! Society needs persons ho can rise above the fears, anxieties, nsions, and tempers of our time to see ith vision clear and to think without con-sion. Our problems need more than analy-s; they need to be matched by men of ith and vision. A character in one of hn Steinbeck's books said, "One person ith his mind made up can push a lot of lks around." The problems that are be-tting our day need to be pushed into rners by men who have examined the vidence and who come with their minds ade up about some basic and fundamental uths.

Acknowledging that there were mysteries eyond the reach of his limited mind, Job sked, "Have you entered the storehouse of e snow? Who has cleft a channel to bring ain on a land where no man is; on the esert on which there is no man?" Job was fting up the mysteries of the universe. But e see here another meaning that points up vital truth: "It rained on the desert, and o man was there."

I

God seeks ever to bless humankind. His ays of truth and power are ever beamed ward us, but because he has given us free-om he must await our response. We will ever know, therefore, the times when God's uth has been beamed toward us, and rough us might have been transformed in-a healing power, but instead has gone un-sed because there was no man there. A cientist has estimated the millions of wasted orsepower that fall upon the earth each day rough the rays of sun because where they all there is no life to respond. So, much of od's power goes unused because there is no an there.

Surely it is the desire of God never to ave the problems and needs of his creatures ithout adequate answers through witnesses his truth. It is not God's will that we ould be left in blind alleys or with only a choice between the lesser of two evils. In the providence of God there is a right way out of every difficulty! But God's will, God's right way, is made known through persons and when there is a shortage of those whose concern it is to know and to interpret the will of God, then social problems lead us into dead end streets and to inadequate alternatives. If society confronts us with complex problems in which every alternative is tainted with evil then it is apparent that somewhere along the way, as God's truth rained, there was no man there.

II

Consider how God has sought to match big needs with big men. Early in the life of the Hebrew people they spent years in bondage in Egypt. That bondage finally became intolerable and unbearable. But as their plight became severe there was a young man named Moses keeping the flock of his father-in-law in Midian. And an angel called, and Moses said, "Here am I." A call rained in the desert and there was a man there.

In the early life of our American democracy, this great nation was seriously divided on the bitter issue of slavery. But as the debate mounted and the crisis approached, there was a young man named Abraham Lincoln making his way as a rail splitter and studying law. A big need, a big man. For years the yoke of imperialism weighed heavily upon the people of India who wanted only freedom. But alongside that need there grew to manhood a Mahatma Gandhi. Over and over through history clouds have been lifted because men have responded to the truth and the call of God. Now we praise God that there were men there.

But as we cannot measure the results that have come through man's response to God's desire, neither can we measure what humanity has missed because of the times when no man was there. A historian has written of Queen Anne of England that she was the smallest person ever set in a large place. A small person, unresponsive to high ideals, occupying a position of leadership and influence is indeed a sorry spectacle. And no one can measure the blessings that would have come to society if there had been men

of vision and ideals in places of leadership when God spoke.

Jesus was born in the fullness of time, God's parallel to a world in need. He sought anxiously to interpret the dream and to reveal the source of the power, but small persons occupied high positions. Hear his lament: "O Jerusalem, Jerusalem, how often would I have gathered your children together—and you would not." Can we hear that same cry ringing down the centuries as God says, "O Israel, O Jerusalem, O France, O America, how often would I and you would not?" It rained in the desert and no man was there!

III

Now recognize this further truth, that when we do respond to God's dream, often our response is partial. Someone has suggested that we live at about 10% of our capacity, arriving at 10% of our potential. May not this be the reason that problems seem as giants while we seem so small and inadequate? Instead of marching as men with their minds made up, we falter and hesitate and share our fears. So we seem small before big problems! But this is the reverse of what is meant to be. Persons are the giants, not problems; persons are endowed with power from on high, not problems; and it is in the providence of God that problems and difficulties respond to the push and pull of spiritfilled persons.

Sometimes we give partial allegiance simply because we will not let go and allow ourselves to be used by God. Strange as it may seem, the key to power is not in accumulation, but in release. Walt Whitman once said to himself: "Walt, you contain enough. Why don't you let it out?" God cannot use the energy which we will not release. And so we cling to everything and remain as dwarfs. And our spiritual energy remains unemployed. The greatest unemployment problem is not reflected in bread lines, but rather in the loss of vitalizing, dynamic power from on high which, through us, is meant to direct history toward the city of God, but which goes unharnessed because we allow our spiritual forces to go unemployed!

The Old Testament book, Malachi, focuses attention on the limited loyalty of the people to their God. "You bring what is lame or sick," says this writer, "and this you bring as your offering." How can God bless others through us or ourselves, if we offer the lame and sick and leftover possessions of our lives. Malachi speaks again: "Bring the full tithes into the storehouse and put me to the test," says the Lord. "If I will not open the windows of heaven to you and pour down an overflowing blessing." God always blesses when we release energy and substance to Him. The kingdom is within you and that kingdom rises in power proportionately as we give ourselves to God's great purpose. Too often it has rained in the desert and we have been there only in part.

At the point of this need the church-related college fulfills a vital role. Education in the sciences is a serious limitation unless it is matched with education in the realms of sympathy and motive. As important as ability is, it is not as important as concern. The church college allows the spotlight of God to play upon life and upon social needs so that as one learns to do he also learns to ask, "What will you have me to do?" Is not this the reason why 89% of our churches' ministers come through its church-related colleges? We can never measure how many voices and great hearts are not claimed for church-related vocations because they miss the compelling motivation of religion which is not a part of a secular institution.

IV

During the long series of struggles and battles that were fought by the Israelites is one under the leadership of Joab. Joab saw that the battles was set against him, but he said to his men, "Be of good courage and let us play the man for our people and for the cities of our God, and may the Lord do what seems good to him." This is the compelling motive of the man who would be responsive and sensitive to a call from on high. Let us play the man, not for selfish ends but for our people and for our God. And may His will prevail. When one finds and is guided by such motives, then when God speaks in the desert there is a man there.

In Eugene O'Neill's play, *The Great God Brown,* the central figure lies dead on the street, and a policeman bends over his body and asks, "What's his name?" Someone replies, "Man." Then the policeman, with notebook and pencil, asks, "How do you spell it?" That is a good question. The purpose of God rains down upon our society awaiting a man, a man who is not simply a two-legged animal foraging for himself, but a man who spells it with capital letters because he knows that those who are led by the spirit of God are sons of God. This is the man for whom God calls now! And when a man lets go to respond wholly to that call, he becomes a spiritual giant in whom social problems, no matter their size, find their equal and their master.

You say our problems are too big? It is the

esire of God to match every problem with onsecrated men! But sometimes it has rain- in the desert and no man was there. But, raise God, we are blessed beyond measure y those who have been available and responsive both with substance and with self when God spoke. "Whom shall I send, and who will go for me? Then said I, 'Here am I, send me.' " There was a man there!

An Exile's Baggage — A Message on the Christian's Witness

When words seemed futile Old Testament rophets frequently used drama. A case in oint is an experience from Ezekiel. Prior their being carried into exile this prophet ould not arouse the Jews to the seriousness their plight. They were "a rebellious peo- le who had eyes but did not see, and ears, ut did not hear." The word of the Lord ame to Ezekiel saying, "Prepare for your- lf an exile's baggage and go like an exile their sight and perhaps they will under- and." So in an effort to awaken the Jews, zekiel prepared an exile's baggage and car- ed it in their midst. We are not given the etails of that baggage but we assume that contained the few essential items that one ould need in exile and that could be carried.

We too have difficulty reading the signs the times. We may not be a rebellious ouse, but we are living in the presence of evolution. Human minds around the world re stirred. Millions who have been satis- ed for years with second-rate citizenship re saying, "We too want the right of fran- hise." In such a world the church would do ell to prepare for itself an exile's baggage.

The high economic level which we ex- erience has tended to isolate Americans rom much of the world. For years we have ssumed that the rest of the folk didn't atter much. Now our oneness has become pparent. The nearness of every city is a eality. It is no longer enough to be only a itizen of one's country. Each of us, whether e admits it or not, is a citizen of the world.

To project one's self on to the world's orizon is for a Christian of the white race recognize that he is a part of two minority roups. The first is that of race. The great asses of the world are dark skinned. The hite race, though a distinct minority in umber, has, in the past, maintained a dis- roportionate influence which, at the present me, is waning. In much of the world now is a liability rather than an advantage to ave white skin.

The other minority to which we belong is hat of the Christian religion. Here too our eculiar position in America has left us un- ware of the small proportionate status of he Christians. About half of the population f the world lives in East Asia. The area stretching from the western shores of India across Burma, Thailand, north to China, Japan and the Philippines, and of this one-half of the world's population, about 3% are Christians. Consider too our minority position even in the more progressive areas. In France about 25% of the people are allied with the Christian faith. In Great Britain it is 22%. Here in America in this enlightened country, which was founded by a Christian minority seeking a place to worship, half the citizens are professing Christians. Christians may not be carried as prisoners into some foreign land, but circumstances compel us to recognize our minority status and that in many parts of the world we are unwelcome.

Even in America where the Christian statistics are relatively high and where we have labeled our culture "Christian," we have not yet arrived at a Christ-like motive in our social or economic life. Many of our manufactured goods are made to sell rather than to serve. Automobiles continue to increase in horsepower in spite of the slaughter on the highways because horsepower makes them sell. Alcohol continues to blight lives and break homes because it pays dividends. Frugality is an out-of-date virtue. Our stepped up advertising says, "Buy it, then get it to the junk yard as soon as possible and buy a new one, for yesterday's is out of date." So our junk yards bulge while half the world starves.

I

Since a profound Christian emphasis is unpopular both at home and abroad, we of the Christian minority and of the white segment of that minority had better consider for ourselves an exile's baggage. What ought a comparatively small group of Christians carry with them into a world in turmoil which they have come to serve and which they hope to save. I make three suggestions and hope that each of you will add to them.

Since, as Christians, we come in the name of Jesus of Nazareth, we must come with sympathy which issues in concern for all. Jesus never met a man to whom his heart did not go out in compassionate love. What will it take to arouse the Christians until

they feel the hurt and pain of others? Ezekiel says, "I will take the stony heart out of their flesh and give them a heart of flesh." Can we look out at the people around the world with hearts of flesh?

Our world is not made up primarily of forms of government or of philosophies. A form of government is a device which a group of persons employ to help them meet basic needs. Back of every government are people, men and women, young and old, with basic needs: the need for bread, the need for a sense of belonging and the need to be loved. Shylock spoke not alone for the Jews in his famous statement: "Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge?"

Is it a sin in the fellowship of Christian worship to ask, has not a Russian hands, organs, and senses? If you poison a Korean, whether he lives north or south of the 38th parallel, will he not die? Our concern is for people! Unfortunately we have allowed forms of government and political states to destroy our sympathy for people. Without sympathy and passionate concern for every last person we can neither lead nor redeem.

In the dramatic story which we know as the Good Samaritan, Jesus crossed every barrier of race, nation and class to portray in a vivid manner the revolutionary character of neighborliness. If he were telling the story in our day, the hero would not be a Samaritan; he would be now as he was then a contemporary representative of the most despised people on earth!

II

Our exile's baggage must include sympathy, and, secondly, it must include an abundance of virtue. Because we are of that minority which carries the flag of Jesus Christ there must be no compromise in terms of the moral quality of our manhood. Everybody is in favor of virtue, but for us it must be more than a good idea. Thoreau once remarked, "There are 99 patrons of virtue to every virtuous man."

Certainly our mission in the world is that of reform, but as one has stated, "There is no greater method of reform than this: if along side of a corrupt practice you lay an incompatible principle." It is for the Christians to stand uncompromisingly erect in the presence of shady deals, low aims and political maneuvers until our very presence creates the soil on which evil cannot live. Let this minority be incompatibly virtuous.

In Dorothy Clark Wilson's novel, *Jezebel,* the foreign queen forever seeks to break the loyalty of the Hebrews to their God, but she complains, "There is a stiff necked arrogance about them even when their lean bodies are bent the lowest. Small satisfaction in humbling a man's body to the dust if all the time an intangible something within him remains stubbornly erect." Is it not true that a pagan majority which is our world would have difficulty with the Christian minority if, in the Christian's life, there was a virtue that remained stubbornly erect? And is not this the example of the One whose name we wear? He it was who stood erect even while his body suffered unto death.

III

Sympathy, virtue, and, third, a triumphant faith. We will be a futile and feeble minority in this vast world unless we who go in the name of Christ have an unshakeable faith in his ultimate triumph. Faith is the forerunner of every victory, and unless we can share the contagion of a great faith others will detect our fear and when that happens our cause will be lost. Faith meets a twofold need. One is the strength it gives to the person who possesses it. Abraham was strengthened for a journey by the fact of his own faith, and Jesus said to another, "Thy faith hath made thee whole." This is important, but it is not all.

One of the critical needs of our time is that our faith shall reach out to become a source of strength for others. Abraham found strength for himself, but Abraham's faith has been a source of strength for others through the centuries. What does the faith of the members of our minority group say to other members of our fellowship, and what does it say to our adversaries? Does our faith say to our opponents that we really believe our cause? And what does the faith in the heart of the American Christian where he is practically in a majority say to the Christian in East Asia where his kind are but 3%? In the story, *The Egyptian,* which is filled with conquest and battle, there is the account of an order given to a company of men to attack the stronghold of an enemy. It seemed an impossible assignment and the writer says that Horemhab, who was the captain, "lingered to infect the men with his own composure." Is our faith a tower of

ength to others? "Do not throw away your ıfidence."

Great changes for the best have always en inspired by minorities. When small oups are bound together in obedience to d's will, though they suffer unlimited per- ution they experience the resurgence that nes from Divine companionship. Nebuch- nezzar had the three Jews, Shadrach, Me- ach and Abednego, thrown into the fiery rnace because they would not worship the eign gods. Then to his amazement he saw ır persons in the furnace. "We cast three n into the fire," said the king, "but I see ır, and the appearance of the fourth is like on of the gods." Maybe we haven't suffer- ed enough to know the Fourth Person.

Those of us whose skins are pale and who have pledged our loyalty to Jesus Christ take our places as members of a minority in a world in revolution. What of our exile's baggage? Can we go with deep felt sympathy that looks beyond our unnatural boundries to meet human need? Can we go as morally tall men living virtuous lives. And can we go with a triumphant faith certain that no question is ever settled until it is settled right? If so, the world may yet wonder at our strength and our power, unaware of the other Person with whom we walk.

hat Price Reform — A Blueprint for Action

We need to make some changes. That is a sonable, safe judgment upon most situa- ns. But how? Who will be first? Young ople are quick to recognize the need for orm but how to realize it is not easy. th Jesus and his vision of the Kingdom all as our ambition, how do we begin? d with over 100 million church members America, why are we not farther along?

I

There are two drastic attempts at reform the Old Testament which are worthy of attention. In both instances the scheme ked good, so a terrible price was paid, but reform was not effected. One of these in the account of the primitive Hebrew nd to understand its own beginning. Ac- rding to the story, the human family was en life in a garden. Indeed they never d it so good! All needs were provided for. ere was plenty of fruit and they could k freely except from the apple tree. So at did they do? They picked apples. Some- dy began this business of sin and soon the ckedness of man was great. "And the rd was sorry that He had made man. It eved his heart." The whole business got bad that the Lord decided to destroy erybody by sending a flood. That is drastic orm!

Fortunately Mr. Noah was a righteous n, so he and his three sons were allowed float in an ark with the animals. After the od there was just one family left. Noah ed the Soil and planted a vineyard. At st he had no parking problem! His vine- rd produced so he made wine and soon was nk. This condition led to shame upon his nily and soon one of the boys was cursed. costly as it was, the reform failed. Sin s marching again.

Now let the centuries pass and recall the corrupt nature of the Kingdom of Israel after the death of Ahab. Jezebel had been crafty in the introduction of foreign gods. Joram, the reigning king, was unwilling to abide by the direction of Jehovah. So Elisha, the prophet, anointed Jehu king. Jehu immediately began a purge. Straightway he shot Joram with an arrow. Then he killed Ahaziah, king of Judah; then he returned to the royal palace and had Jezebel, the royal mother, thrown out of the window to her death. His next act was to seek out the seventy sons of Ahab and order them slain. This massacre finally included all that remained of the house of Ahab. Then he and his soldiers sought out and killed all the kinsmen of the former king of Judah. Next Jehu invited into the temple all who worshipped Baal, the foreign god. There they were slain.

Now certainly the reformer had it his own way. Every remnant of the house of Ahab was destroyed. The rulers of both Israel and Judah had been slain. Everyone who worshipped a foreign god was dead. What a prelude for reform; all the sinners were slain. And the record says, "But Jehu was not careful to walk in the law of the Lord." So because the chosen ruler, with everything set in his favor, would not walk in the law of the Lord, this reform, after its terrible price, was a failure.

II

Leaders are important but leaders are not made by particular ability but by particular ideas. Ideas are all around us waiting to embrace men. Noah and Jehu faced opportunities of gigantic stature, but they became victims of little ideas. The forerunners of reform are not necessarily extraordinary

men, but they are men who are in league with extraordinary ideas.

The Christian reform of the first century was headed by ordinary folk—mostly fishermen. But they were transformed by new ideas. God is good! God is love! If God is love, life is to love! An idea of new dimension began to possess men.

Note at least three ideas of different size. One says, "Live." Live at any price! The fittest are meant to survive! The next is not so ruthless, for it says, "Live and let live." The victim of this idea would not destroy merely for his own sake but neither would he help. The third idea says, "Live and help live." And it is this idea with help at its very center which Jesus placed at the heart of his gospel as he said, "Seek first the Kingdom." "Love your neighbor." "Love your enemy."

If we seek, therefore, a reform of lasting nature we will allow ourselves to be used by ideas of revolutionary dimension! And such ideas we have in our Christian gospel. In the mind of Jesus Christ, God was universal, all-inclusive; therefore, the human family is all-inclusive. And in the mind of Jesus, life is timeless. While we live but a short while on earth, life is measured against the background of eternity. Therefore, more important than what is good for me today is the question, what squares with universal good through eternity?

When Jesus told the story of the Good Samaritan he revealed the stature of the idea which possessed him. "Which of these three proved neighbor?" Jesus asked. And in the answer, "the one who showed mercy," life literally leaped ahead to a new dimension. Live and help live is unlimited.

Unlimited neighborliness was a new idea, but it was only the beginning of what Jesus was to express. To help live in Christ's experience was not merely to send provisions. It was to assume personal responsibility for the plight of those in need. If we follow Christ's lead we will say as we see the suffering and misery of others in the world, "Where have I failed? Have I been generous? Have I been a missionary? Has my life offered bread and health?"

To live and help live was for Christ to enter into the lives of others until he was hurt by another's pain. The Prophet Ezekiel was called to give leadership to the Hebrews enslaved in Babylon. He says of his call, "The spirit lifted me up . . . and I came to the exiles at Telabib who dwelt by the river Chebar and I sat there overwhelmed among them." To sit where another sits makes it possible to be sensitive to his pain. Such sensitivity was the essence of the idea which possessed Jesus.

When Paul sent Onesimus, the runaway slave, back to Philemon, his former master his accompanying letter included this word "If he has wronged you at all or owes you anything, charge that to my account." This is what Christ was saying of the sins of the world. And this is what the Christian idea says of those in trouble, unfortunate, or suffering wherever they may be. Put it to my account.

What price reform? The price is not the destruction of all who are evil. Who among us is ready to say, "Let all the evil ones be destroyed." Rather, the price of reform is the embracing of ideas of tremendous stature. But great ideas cannot win the world unless they find lodging and expression in the lives of persons. Ideas do not live in vacuums. But they are in our midst waiting to move into lives that will give them room. Can you behold the ideas at your door? Live! Live and let live! Live and help live! Put it to my account!

III

So far many are ready to go. But the difficulty comes at the point of personal choice. Surely, we want big ideas, but we also want the personal convenience of little ideas. But we cannot have everything and so one must decide by choice or by default what ideas will use him. I am convinced and I bear this testimony in the presence of young people, that the choice of the right idea is more important than the choice of the right profession or the choice of the right companion.

For a time one can debate the merits of many jobs or professions, but a significant contribution to society will be made finally by his ability to limit the field until he says "This is my job." So we can have girl friends and boy friends, but if one wants to know the real joy of life, there comes a time when he must say, "I take Thee and Thee only." Brigham Young and early Mormons had a different rule. Mr. Young had twenty-seven wives. He was married as many as four times in one day. While that seems absurd now, it is no more serious than seeking to live by four different ideas in one day. One may dilly-dally with every fad and with all the chaff that the wind blows but, even while he dilly-dallys, his life is being lived. He is providing an "at home" for some ideas. Even though they are little and harmful he is giving them an assist. But if one, in the short span of his lifetime, would make

ark against the background of universal-ss and timelessness, let him heed the coun-l of Joshua, "Choose this day whom you ll serve." Then let him say with Paul, his one thing I do."

Any reform that will provide a lift for manity must have as its basis the idea hich embraces the highest possible ethical ncept as revealed by Jesus Christ plus the l-inclusiveness of mankind under one God ho loves all. Let one put the ideas that use m to these tests and if they pass the rutiny of the ethics of Jesus, and the in-usion of one God who loves all, and if they fill him with sympathy that he feels an-her's pain and assumes responsibility for nother's guilt he may be certain that his fe will count on the side of lasting reform. follows that any idea which does not pass ese tests is second-rate and unworthy of e allegiance of one's life.

And the basis of our social hope is that hen the idea is of sufficient stature it can-t be stopped. Men may come and men may , but ideas remain. If the idea is big enough it is buried only to rise again, and it is crucified only to be glorified. In the terrible crucifixion scene the men of the professions and the men of the streets shouted their approval as a lone man met his death. But one of those present was clinging to the right idea. The others were marshaled on the wrong side of truth, the victims of little ideas. What could be more shallow than to go through life being used by the wrong ideas.

We need some changes. What price reform? We cannot afford the cost of destruction, for to engage in destroying enemies is to give life to the ideas which must be overcome. Lasting reform will be led not necessarily by extraordinary men but by men embraced by extraordinary ideas. When one's idea is big enough to say, "For their sakes" and "Put it to my account," he may already be a part of the needed reformation. Many ideas seek to use us so we pray for strength to choose the highest and then to say, "This one thing I do."

BOOKS FOR PULPIT PREACHING

(Continued from Page 2)

ide circulation. This volume centers in isodes from the life of Jesus and applies ese to modern discipleship. "There is noth-g wrong with being a fellow traveler pro-ded you are traveling with the right fel-w," says the author. "That right fellow r Christians is Jesus." The fifteen chap-rs ingeniously point to the ways Christ ads: the ways of the temple, the river, the wel, the child, the boat, the colt, the rden, the cross, the tomb. This book is full sermonic suggestions and gospel applica-ons. (Revell, 155 pp., $2.50)

The Gospel Jesus Preached by S. MacLean ilmour is an important contribution to an derstanding of the teaching of Jesus, the urces available to us, the emphases of sus' message, and an evaluation in terms recent historical and literary studies. Of rticular interest is the author's discussion the Kingdom of God and prayer. (West-inster, 238 pp., $3.75)

A basic and valuable study of the atone-ent, *No Cross, No Crown* by William J. olf, is the most complete presentation of e doctrine in our day. Breadth, wisdom and scernment make this an essential volume for the minister's library and a rich source for understanding and preaching. (Double-day, 216 pp., $3)

Sin and Salvation by Lesslie Newbigin was originally prepared to help village teachers in India. Yet the simple eloquence of this interpretation of the meaning of Christ's death is one that will aid Christian leaders everywhere and ought to be available to lay-men through church libraries. Clearly and vividly, the author presents the story of the Christian life. (Westminster, 128 pp., $2)

A Rauschenbusch Reader, edited by Ben-son Y. Landis, contains that which is perma-nent in Walter Rauschenbusch's gifted and prophetic presentation of social Christiani-ty. Here are the ideas that have stirred the thought of American churchmen and here are the prayers and devotions which have enriched the literature of faith. (Harper, 167 pp., $3)

The origins, meanings and significance of the days and seasons of the church calendar are presented in *The Christian Year* by Ed-ward T. Horn. This handbook adds to our appreciation of the rich legacy and tradition of the church and makes more understand-able the need for emphasizing the full Gospel through an annual program. (Muhlenberg, 243 pp., $3.75)

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HOW LARGE IS YOUR GOD?

You and Your God

CHARLES F. JACOBS, First Congregational Church, Waterloo, Iowa

Believe in God, believe also in me. — John 14:1

John's Gospel tells us that Jesus, in his farewell words to his disciples, admonished them: "Believe in God, believe also in me." Jesus, in his effort to lift his disciples above the level of death and defeat, wanted them to know that God was their constant companion. Despite our shadings of belief, most of us are confirmed believers. We may classify ourselves as agnostics or even atheists but, in practice, we are believers, sowing the seed in the springtime confident of the harvest. Our actions speak louder than our words.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

When, however, we try to put into words what we believe about God we flounder and behave as though we were tongue-tied. One of the most baffling requests that our children make of us is—"tell us about God." The difficulty is not due to unbelief; rather, it is that God is too big to comprehend in imagination, much less to reduce to a mere verbalization. When we try to define God, we may feel as one of the characters in Robert Trumbull's, *The Raft,* felt toward the sea. "I was unable to personalize so vast a thing," he said. "The sea was everything; it was all; it was big as—as God."

Fortunately, God has not left himself without a witness. When we think of God, try to picture what he is like, intuitively our minds turn to the Galilean. Everything that Jesus, throughout his remarkable ministry, had to say was rooted in what he believed about God. "He that hath seen me hath seen the Father also," said the Lord. Years after the Master's death, Paul spoke of the "glory of God in the face of Christ." By the beginning of the second century, men and women who had never seen Jesus in the flesh, declared: "The word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." Jesus' chief concern was that men might know God. Dr. Hockin of Harvard says that Jesus was the huma face of God.

Jesus was not a philosopher, rationall arguing out a case for God's existence. H was not a scientist, constructing theorie about the nature of things. Nor did he cor found his followers with theological jargor such as the "unmoved Mover," or "the ur caused Cause." He offered no proofs of God' existence; God was his constant companio and did not need to be proved. He too that power that bound him—call it wha you will, nature, experience, life, moral la —and he called it God. To Jesus, God wa the eternal, ever-present, all-loving, creativ force in the universe. It was the faith c Jesus which inspired Paul to say: "He is nc far from each one of us, for in him w live and move and have our being." Jesu personalized the creative power in the worl "The Father and I are one." He trusted tha power. "Father into thy hands I commit m spirit." He communicated with that power a an earthly child communicates with his par ent. "Father forgive them for they knov not what they do." And that power, bein personalized, being trusted, and being com municated with, ceased to be a blind forc and became the spirit of a Loving Father.

Let us measure some of our ideas of Go alongside what Jesus revealed about th Eternal. What does Jesus have to say abou you and your God?

I

One observation is inescapable: many c the popular ideas of God are not only pagar but also an impediment to the fulfillmer of our personalities. Let no one say that makes no difference what one believes abou God, so long as he believes in God. That i dangerous thinking. The gentlest as well a the cruelest of men have been motivated b what they believed about God. A college pro fessor used to say to us that the three-fol task of the race is to get the right God, t get the God right, and to get like the Go Heaven pity our generation if we are to b

ome like some of the little gods currently ommanding our devotion!

Our ideas of God do change. Most of us ave outgrown the idea of God as a big man, itting somewhere on a star, looking down t his planet, taking note of all our deeds—ood and bad—and entering them into the ook of Life. But too frequently we have noved on to other conceptions of the deity hich reduce him to something less than od the Creator. J. B. Phillips, in his book, *Your God is Too Small,* makes a list of what e calls the unreal gods. He names them: Resident Policeman," "Parental Hangver," "Absolute Perfection," "Pale Galiean," "Grand Old Man," "Second-Handod," "God-in-a-Box," and others.

We smile at the mention of some of these ods, yet they can claim as much right to doration as a number of zipped up ideas f God, momentarily enjoying a popular run n main street. We worship these deities for ne same reason we use sedatives or tranulizing drugs. They offer quick relief from rustration. Take a look at some of the ymns by which we praise these little gods: Somebody Up There Likes Me," "Try a ittle Prayer," "Faith Unlocks the Door," nd others. Sometimes God is visualized as The Man Upstairs," or, as one of the ueen's of the celluoid flicker has described im, "God Is a Livin' Doll." These juke box eities are doomed to oblivion. They are ounterfeits and are far too small to claim he devotion of men marked with the image f God. Devotion to these little gods throws darkening shadow over the light of the lory of God in the face of Jesus Christ.

It would not be so tragic if these deities, hich Karl Barth has called "tired little ods," were kept confined to the juke box. ut the fact is that in our day these countereits are all too frequently dressed up and araded across the pulpit on Sunday morng. The great spate of books which has urned millions of dollars into the coffers of heir authors and publishers in the past ecade, books purporting to deal with reigion but having little to do with religion, xalt these little deities. At worst these vriters — clergy and laymen—have been rying to help the worshiper to get what he vants. The title of one of these help-yourelf-to-god books is interestingly "TNT: the ower Within You: or how to get what you vant." We may, as Mr. Curtis Cate, editor f the *Atlantic* facetiously remarked: "Reoice that the Good Lord has heard the call nd condescended with such debonair grace o be One of the Boys, a Hundred Percent American, and a valuable Member of the Team." But, in a more serious mood, our concern as Christians is not so much to get our way as to discern the Will of God for us. With Jesus, it was never a question of his will but of God's Will. In that terrifying agony of Gethsemane, he prayed: "Father, if it be possible, let this cup pass from me. Nevertheless, not my will but thine be done." And when he taught his disciples to pray he suggested that they say: "Our Father who art in Heaven . . . Thy kingdom come, Thy will be done."

Surely there is no place in our total religious experience where we need to exercise more concern than in our idea of God. What we believe about God can make all the difference between heaven and hell in our world.

II

Consider another thing that Jesus has to say about you and your God. One of the reasons that we often have difficulty in laying hold of God is that we look for him in the wrong place. We have thought that his kingdom was a fanciful Shangri-La, a place of pearly gates and golden streets, where grief and tears never come, swung somewhere among the vast immensities of space. Someone has said that if Ponce de Leon had ceased running over the country in search of youth he might have found it in himself.

That is where Jesus says we ought to look for God. "Lo, the kingdom of God is within you," said Jesus. "Blessed are the pure in heart for they shall see God." This is not a postponed beautitude but is capable of immediate realization. As Professor Whitehead has remarked: "God is *in* the world, or nowhere, creating continually in us and around us." In a moment, in the twinkling of an eye, you can be in the presence of God. Said Walter Rauschenbusch:

> In the castle of my soul
> Is a little postern gate,
> Whereat, when I enter,
> I am in the presence of God,
> In a moment, in the turning of a thought,
> I am where God is.
> This is a fact.

The pure in heart, whether he be philosopher, business man, or scientist, can, if he has eyes to see, see God in all the dimensions of his work. We stand in the presence of a great painting and that canvas becomes a reflection of God. We listen to a great orchestra and we are lifted up to see God. Whatever your work—a homemaker, worker in a shop,

business man, or research scientist—you can see God. President L. A. Dubridge of the California Institute of Technology says: "There is an equal beauty and grandeur to the picture of an atom of iron or copper or uranium which modern science has revealed. Even more beauty, perhaps, is to be found in the structure of a protein molecule. More still is the structure of the gene as it is built up of spirals of nucleic acids all so ingeniously designed that the gene can make a copy of itself — can reproduce its kind. With all due respect, I claim there is as much beauty in such things as can be found in great paintings or fine literature or music." Yes, whether it be in an art gallery, a music hall, a library, or a scientist's laboratory—the pure in heart see God.

The pure in heart can see God in every flaming bush and hear his music in the call of every bird. Sometimes we have seen God in the sunrise, felt his presence in the soft colors of the springtime, glimpsed his beauty in the luxurious foliage of autumn, and heard his voice in gladness and laughter of little children. Bliss Carman tells how he found God:

> I took a day to search for God,
> And found him not. But as I trod
> By rocky ledge, through woods untamed
> Just where one scarlet lily flamed,
> I saw his footprint in the sod.

"Blessed are the pure in heart," said Jesus, "for they shall see God." Yet, there are some of us who have eyes and see not.

III

Again, we learn from Jesus that this is a dependable universe, the handiwork of a dependable God. This planet is not a soul-less machine, plunging headlong into oblivion. Neither is it a mad house presided over by a "cosmic joker" who suspends natural law at will. The moral law, which I like to think of as being the loving will of God, is dependable. God is a just God; his judgments are in his laws. If we violate his will, by his stripes we are healed. This is a majestic universe that is orderly and, despite the mixture of lightning and laughter, it is honest and friendly. As Marianne Farningham says:

> The Father's house has many rooms,
> And each is fair;
> And some are reached through gathered glooms
> By silent stairs;
> But he keeps house, and makes it home,
> Whichever way the children come.

When Jesus talked about faith in God he always associated it with faith in life. One cannot have faith in God unless he has faith in life. This trust in life, is trust in God. There is no way we can give ourselves up to God save we trust in life itself. Jesus said to his discouraged friends: "Therefore, do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day." Such living is possible only when one has learned "to relax in the greatness of God." "Believe in God, believe also in me," said Jesus. But when he explained what it meant to believe in God, he said: "Look at the birds of the air; they neither sow nor reap, nor gather into barns, and yet your heavenly Father feeds them . . . Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith?"

That is a great saying of Isaiah's: "I will trust, and will not be afraid." We cannot explain all the mysteries of this mysterious universe. Yet, viewed over the long processes of history, it can be said that this world has been more in favor of man than against him. The storms come, crippling, destroying, leaving our landscape in ruin, but the earth remains and "seedtime and harvest . . . shall not cease."

IV

Finally, Jesus has revealed that God is the Creator, still at work in his world. "My Father is working still," said Jesus, "and I am working." The story of creation is not finished. We are actors in a drama whose closing scene we cannot foresee; we are playing our part on the stage of time, and the generations yet unborn will be a part of the same drama, until in God's time, the story of creation will come to fulfillment. The good news which Jesus Christ has for us is that we are not only creatures, but we are creatures with God. "This creation is a continuing process," said Alfred North Whitehead, "and the process is itself the actuality, since no sooner do you arrive than you start on a fresh journey. In so far as man partakes of this creative process does he partake of the divine, of God, and

at participation is his immortality, re-
cing the question of whether his individ-
lity survives the death of the body to
e estate of an irrelevancy. His true des-
ny as co-creator in the universe is his
gnity and his grandeur."

Ah, Jesus, what a great God you have re-
aled! We will no longer fear God, but we
ill join with him in all the wonderful proc-
ses of creation which go on continually
ithin his universe. We will tunnel his
ountains, string cables across his oceans,
uild wings and fly above his clouds. By
udying his laws and working in harmony
ith him we will eliminate diseases, heat
r homes in winter and cool them in sum-
er, and reach out for new worlds to con-
uer. Striving to become like his son, Jesus
hrist, we will achieve an increasingly di-
vine quality of life, until the nations of this world will become the Family of Nations and men will study war no more.

We come back to where we started: What does Jesus have to say about you and your God? He sits in judgment on the little gods we worship; he has shown us a God who is very near, always accessible if we call upon him; a God who has created the earth and all that is within it and continues creating to this day; a God who is a dependable God, beckoning us to become co-creators with him in his kingdom. To know Jesus is to know God. And to know God is to have life eternal. "Believe in God," said Jesus, "believe also in me."

O God, we believe! Help thou our unbelief!

s Your God Too Small?

CHARLES L. ALLEN, Grace Methodist Church, Atlanta, Georgia

Philippians 4:19

The trouble with a lot of people is their od is too small. St. Paul said, "My God hall supply all your need" (Philippians :19). In that statement he reveals that his od is a big God. But when you say, "My od," what do you mean?

I know a man in New York who died re-ntly at the age of seventy. As a young an of twenty he married and opened a ttle shop on a side street. He and his wife ved in a tiny apartment on the East side. ix mornings a week he would get up, eat s breakfast, walk to the subway station nd ride to his work. All day long he spent his shop. Because he never had another erk, he carried his lunch from home and e on the job.

At closing time he would catch the sub-ay back, eat his supper and soon would go bed. He was never a strong man so he sted in bed every Sunday. For fifty years at was his routine and then he died. When at man said "My city," he meant a tiny partment, a subway train, and a shop on a de street. He never saw the Metropolitan luseum, or rode to the top of the Empire tate Building, or mingled with the crowds n Fifth Avenue. "My city" was for him a ery limited experience.

So—when you say "My God," what do ou mean? For St. Paul, "My God" meant he great enough to cover his entire life—shall supply all your needs," he said. Un-ss your God is that big, then He is too nall. As far as your individual life is concerned, I think God's size can be summed up in three statements.

I

God never will let you down—"shall supply all your need." The Psalmist had a God that big—"The Lord is my shepherd, I shall not want." That means nothing can happen to you that God is not able to handle. Observe those who came to Christ in need. Not one person could ever say, "Christ let me down." On the other hand, one after another could say, "Christ lifted me up."

As I turn through my Bible, I see on every page some word in regard to the providence of God. For example, the writer of Psalm 37 observed: "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Come to think about it, I never have either. Many have I seen begging. Rarely a day passes that someone does not come to me, but when you go into their full story, you will find much that is unrighteous. I don't think we ought to be righteous just because it is good insurance, nevertheless the fact remains.

When "My God" becomes bigger than my needs, it means the dread and fear of my life is taken away. That doesn't mean that no trouble will ever come our way. It does mean that God will supply the strength and resources we need to face that trouble. God will never let you down!

When you find a person who feels God has let him down, look closely and you will see

the fact is the person let God down. I speak often to people about tithing because I believe that this is one of the finest ways to prove our faith in God. He said, "Bring ye all the tithes into the storehouse, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10.)

But a lot of people don't believe God can keep that promise. Their God is not even as big as ten per cent of their income. How big is your God? Big enough to supply all your needs? Or must you worry all the joy out of living today because what might happen tomorrow?

II

How big is your God? He is big enough to meet all your needs. He never lets you down. But God also never lets you off. When He created this universe, He made the laws by which it operates. It has been a long time since the beginning, but the earth still revolves around the sun and the law of gravitation has not yet been repealed.

Likewise, God made into this world the principles of life—love is better than hate, righteousness is better than sin, goodness is better than evil. But as we go along, we decide we don't want to be bound by the laws of God. So, instead of living up to God, we reduce God to the level of our living. We end up with a God too little to be the Lord of our lives.

Dr. J. B. Phillips speaks of the "Grand old man" idea of God. A child in Sunday School was asked to write down his idea of God. He wrote: "God is a very old gentleman living in Heaven." Children are reading The Bible which tells about God in the long, long ago. Because He lived so long ago, of course He must be a tottering old person by now.

There was a period in my life when I thought my own father was the oldest man in the world. Believing him to be old, it was easy for me to believe he was also old-fashioned. I thought he didn't really understand modern life. He grew up in the horse and buggy days and the automobile age was far beyond him, to say nothing of the airplane. So as a cocky young man in my teens, I decided I knew more than he did and didn't need to pay much attention to his counsel and guidance. You know, our two most interesting ages are six and eighteen. At six we know all the questions and at eighteen we know all the answers. Nearly every child has a period in life when they decide they have outgrown their parents.

We reach that same point with God. W know we should treat the "Grand Old Mar with reverence and respect, but we don need to be bound by His old-fashioned idea about life. After all, life is so complicate today that one who lived in Abraham's da could not be expected to understand it. Som psychologists gave a test to a group of teen agers. The psychologist would ask a questio and the youth was to reply without hesita tion. One of the questions was, "Do you thin God understands radar?" In nearly ever case the answer was "No."

So, when you decide you have outgrow an old-fashioned God it eliminates most o the moral conflict with you. Instead o bothering about His will and His command we push Him aside and make our own law and choose our own paths. In reference t God the Father, many people are life-tim teen-agers. Their God is not big enough t control their lives so they cast Him aside.

But remember, Jesus said, "God is a Fath er." He never said God is an indulgen grandfather. A true father is one who keep control over his children as long as they ar children. The child may disobey, but th true father is compelled to punish that di obedience. God is a true Father—we ar His children and God never lets us off.

III

God never lets us down and He never le us off. Now I must say one thing more God never lets us go.

Once there was a boy who again an again broke the laws of the land and woul end up in jail. His father would go down t pay his fine and get him free. Finally it co the father about all he had and also h heart was about completely broken. A frien said to the father, "If that were my boy, would let him go." The father replied, "I he were your boy, I would, too, but he is m boy and I can't let him go." Well, God your Father and, no matter what happen He is ever seeking to bring you back un Himself.

There is an old book entitled, *The Bisho of Cotton Town.* In that book is a man wh lived a wicked life, caring only for his litt daughter. He loved that little girl dearl One day she died. The old preacher in th little mill town, affectionately called "Th Bishop," came to see him. He said, "Jim sometimes men repent when God smile They see the beauty of the flowers and hea the song of the birds. Sometimes men r pent when God calls. They hear His voi through a sermon or in some other way. B

m, sometimes men don't repent until God rikes them a blow in the face with His st."

That is a good story, but I cannot accept ie theology of it. I do not believe God takes ttle children in order to punish a parent to force them to repent. God has a better ay than that.

The true picture of God is the one Jesus ave us in the story of The Prodigal Son. hen that boy wanted to leave home and get way from the authority of his father, he as free to go. As life went by for him, iat boy had some blows in the face, too, ut his father didn't strike him. Life itself an be mighty cruel and hard and disap-inting.

Neither did the father go after his boy d force him to return. Instead, the father aintained the home and one day that boy ecame hungry. Then he remembered his ther and he came back. The father was there, with the door open and abundantly able to satisfy those hungers.

We sometimes talk about the "free will" God has given us, as if He has completely cut us loose from Himself. We are not so free. We do not have free will when it comes to eating or not eating. Our very hunger demands that we eat. And God built into us certain other hungers. It is possible to live away from God and never hunger for material things. But there comes a time when those material things do not satisfy. We have deeper soul hungers and those hungers are chords by which God has bound our soul.

God is patient and He can wait. But while He waits, the hungers of our soul keep us dissatisfied. We seek this and that, and rush hither and yon but nothing we find in life supplies our deepest needs. Finally we turn to Him who said, "I am the bread of life: he that cometh to me shall never hunger" (John 6:35). Yes, God never lets you go.

The God of Peace

HAROLD COOKE PHILLIPS, First Baptist Church, Cleveland, Ohio

Now the God of Peace be with you all. — Romans 15:33

There are no doubt many individuals who, they could choose one gift above all others, ould ask for themselves the gift of peace. his request would come not only from our vercrowded and often shamefully equipped ospitals for the mentally ill; it might come o from some of us worshipping in churches ho outwardly seem calm enough, but who, somehow one could lift the lid and look side, would be something like a kettle on ie boil, a scene of inward agitation and isquiet.

And surely if this world of ours could ask ne gift above all others, it too would ask or peace. For while technically we may not e at war, surely by no stress of the imagi-ation are we at peace.

This desire for peace within and without eveals an age-old longing. It is of the reatest significance that the theme of the ngels' song at our Lord's birth was, "On arth peace, good will toward men." Nor is strange that this theme is repeated again nd again in the New Testament. Said the laster, "Peace I leave with you, my peace give unto you." Said Paul, "The fruit of ie Spirit is love, joy, peace, . . ." He sums it ll up in another of his benedictions, in the pistle to the Romans: "Now the God of eace be with you all."

First of all let us say what the peace of God is not. In his novel, *The Fountain,* Charles Morgan makes one of his characters say, in speaking of another, "Lapham has peace of mind when he's had a good dinner and his pipe is drawing." Such creature comforts are not to be despised, but neither can they be equated with the peace of God. Nor does this peace come from a lack of sensitivity, as though one were clad in a coat of mail that makes him impervious to the dangerous and disturbing conditions of the world. This could hardly be the peace of him who "hath borne our griefs, and carried our sorrows: . . . was wounded for our transgressions, . . . bruised for our iniquities." Nor is the peace of which Paul speaks the peace of detachment or seclusion.

> We'll build a sweet little nest,
> Somewhere in the West,
> And let the rest of the world go by.

It is not the peace of the ivory tower from which one views objectively the human struggle but never himself becomes involved in it.

One could even go so far as to wonder whether the peace of which Paul speaks promises release from all tensions, as though one should live in a state of complete and constant relaxation. It is difficult to see how this could be so. For man stands on the border line of two worlds, the world of time

and the world of eternity; he is at once the offspring of nature and the child of God. He has a body and a soul. He stands between the actual and the possible; the world that is and the one that ought to be; the kingdoms of this world and the kingdom of God. It is hard to see how in this, his unique position, he can ever completely escape the tensions of life. And I am not at all sure that he should try to. The strings of a violin are under tension; that is why they produce beautiful music. I am rather inclined to agree with Elton Trueblood when he says, "In fact, there are many conditions under which a man *ought not* to have peace of mind and under which a good man *will not* have it." It has been said, you know, that "the happiest creatures in the world are pigs lying in a wallow."

There is such a difference, as it seems to me, between wholesome, stimulating, creative tension which calls us to battle for the Lord, and those morbid fits of depression, anxiety, or worry in which we are so often bogged down. One is Christian, the other is not. It has been said that "the Christian is the most dissatisfied of men." It was the night before Jesus died, when his battle for truth, for God, was reaching its climax, that he said, "Peace I leave with you, my peace I give unto you." It was from prison that Paul wrote, "Now the God of peace be with you all."

Calm Soul of all things! make it mine
To feel, amid the city's jar,
That there abides a place of thine,
Man did not make, and can not mar!

II

Let us say a word then about the nature of this peace the world cannot give nor take away.

And perhaps we can do this most simply and clearly by asking, "What it is that disturbs our peace?" As far as one can see, the sources of our disturbance originate in one of two places—either from within ourselves or from without. That is to say, our peace is disturbed either because of unresolved conflicts within our own souls, or because of unfavorable even hostile conditions or circumstances that bear down upon us from without; or perhaps both. Consider first the inner conflicts.

Many of us are not at peace with ourselves. Let me suggest right off the reason for this even though at first sight it may not seem to all of us convincing. We are not at peace with ourselves because we are not at peace with God. Many a distraught soul may not understand this. Yet Augustine' word is eternally true: "Thou hast made u for Thyself, and our hearts are restless unti they rest in Thee."

This is why at the very heart of th gospel stands the call to reconciliation wit God. Indeed, the Christian faith makes thi the sole purpose for which Christ came int the world. Whether or not we accept all th details of that story as it has come to us the obvious fact is that man is separate from God and as a result is at war wit himself and so with his fellows. Jesus cam to be the bridge, to heal the breach, to brin us back. God became man in order that ma might become more godlike, might be a peace, in harmony, with God and so wit himself. Paul voices this truth when h writes: "Now then we are ambassadors fo Christ, as though God did beseech you by us we pray you in Christ's stead, be ye recon ciled to God."

III

Now what does it mean to be reconcile to God, to be at peace with God and so wit oneself? Many things, no doubt. Let me sug gest two of the requirements. It involves fo one thing the principle of self-acceptance How often are we inwardly upset becaus we are not as richly endowed or talented o blessed as others. They reach heights whic we are unable to attain. They seem to moun up with wings as eagles while we trudg the dusty road. We become envious an jealous and before we know it ill will rankle our heart.

This was the experience of King Sau David was making quite a splash and Sau "eyed David," envied him, then hated hi and then tried to kill him. Matthew tells u it was for envy that the Jews wanted Jesu crucified. They resented the fact that the were not as great as he. Paul, if tradition i true, was not a very attractive perso Physically he was under par. He had a thor in the flesh—"a messenger of Satan to buffe me," he said. But he accepted himself. H warns those he describes as "living in malic and envy, hateful, and hating one another.

With such attitudes there is no peace. "I is simply no use at all claiming the gift o God's peace if we are ridden by an ove mastering desire to appear bigger an cleverer or more important than we reall are." This means that we are unwilling t accept ourselves for what we are, are resen ful that God has not endowed us more richl When on the contrary one accepts the gif God has given, be they few or many, an then tries to develop and use them—n

h eye service as men pleasers but as unto d—a great peace is his. You remember at Emerson made the squirrel say to the untain:

If I cannot carry forests on my back,
Neither can you crack a nut.

But reconciliation, peace, with God which ngs peace to the self, involves more than f-acceptance; it involves also self-commitnt. The world's idea of peace is "deliverce from tribulation." The Christian idea peace is "deliverance from self," surider of the self. Who of us does not know at Paul means when he writes: "I see aner law in my members, warring against e law of my mind." To will is present with ; but how to perform that which is good ind not." "For what I would, that do I ; but what I hate, that do I." And at this iod of his life he had no peace at all. Nor we when we are the scene of this civil r within our souls.

In many instances this is the reason why go to a psychiatrist. We go because the er conflicts are more than we can bear. d sometimes the psychiatrist is able to range some sore of armistice that brings relief even though at times only temporary ief. It is fair to say, however, that the se, mature psychiatrist often goes beyond ychiatry and brings in the Christian faith. Paul did not go to a psychiatrist. But he n a superb victory. And he did it by nging his inner conflicts to God in Christ, posing them to the light of God's love and wer. He put God at the center of his life, t Him in control. He had tried other thods. He had tried to find peace by keepg the law. But the law was not up to it. e trouble with the law, even the religious y, is that while it tells us what we ought do, it gives us no strength to do it. It is e saying to a sick man who lives in a amp land, "What you need is to climb up the top of yonder mountain where the air dry and bracing." But that is just what a k man cannot do.

This is why morality is not enough for us d so many of good resolutions are not good much. We break them. Christianity is re than our trying to be good, it is allowg the goodness, the love, the power of d revealed in Christ to come into us and help us to do what of ourselves we cannot . Or, in Paul's words: "What the law uld not do, in that it was weak through e flesh, God sending his own Son in the eness of sinful flesh, and for sin, conmned sin in the flesh: that the righteousss of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. . . . For to be carnally minded is death; but to be spiritually minded is life and peace."

Perhaps an illustration might help us to see how Paul resolved this inner conflict. Sometime ago I preached in a church in which the adult choir sat over to the left in front of the pulpit, and the children's choir to the right. There was considerable space between the two choirs. The director stood on a platform between them. In directing the adult choir he would turn to the right, and the children's choir, to the left. But there was one anthem that both choirs sang together and then the poor director was in trouble. He kept turning his head from left to right.

Now forget the choirs as such, but let them represent the opposing forces of good and evil in me, as they are in all of us. I am the director. I am torn between the two. I try to look both ways at once. Now I yield to one and resist the other, now resist the one and yield to the other. Such was once Paul's condition.

How did he resolve it? Oh, if we only had the faith and courage to do what he did. He solved the problem when he found a new director. He placed Christ, not self, at the center of his life. He surrendered himself to Christ. His commitment to Christ was so complete that those forces began to work together, to help each other, soul to help flesh and flesh to help the soul. He became integrated. What he said of Christ's power to bring different races and peoples together could have been said with equal truth of the warring elements within him. Said Paul, "For he is our peace, who hath made both one, . . . that he might create in himself one new man in place of the two, so making peace."

V

To be at peace with ourselves then we must first be at peace with God, be reconciled to Him. And two of the acts involved in this process are self-acceptance and self-commitment, self-surrender. This is never easily accomplished, and we often have to do it again and again. But "in His will is our peace."

Now consider the things that upset us whose sources lie beyond the self, such things as disappointments that come, the loss of loved ones or friends, sickness sometimes incurable that befalls us, or what the poet called "the heavy and the weary weight of all this unintelligible world." How can one so beset find peace? How can he escape anxiety, worry, depression?

Surely it is not easy. It seems to ask too much of us, and indeed it is too much to ask of us. Yet remember that when Paul wrote, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ," he was himself facing a situation more outwardly ominous than you or I have ever faced or are likely to face. He wrote these words from prison. The sentence of death was hanging over him. How could one so beset speak of the peace of God? Was this not the peace that comes from the feeling of adequate resources? "Who is sufficient for these things?" he once asked, and answered, "Our sufficiency is of God." He spoke of God as One who was "able to do exceeding abundantly above all that we ask or think." Inadequate of himself, he was adequate with God.

Let me suggest an illustration. Perhaps we are driving through some beautiful country road off the beaten track. We enjoy the scenery as we drive along, far from the maddening crowd. Suddenly our eyes glance at the gas indicator, we are running out of gas. We are miles from the nearest station. We stop admiring the scenery. Instead of looking at it we watch the gas indicator approaching zero. Our peace is destroyed because we have inadequate resources for the journey.

Or perhaps this illustration might help. There is a beautiful mountain road in Jamaica. It winds around the side of a hill. In the rainy season it is hazardous to travel that road. Ever so many little streams rush down the hillside. They often loosen the earth and rocks come tumbling down. Frequently the road is blocked by these landslides so that cars cannot get through. At the bottom of the valley, however, there flows a river. It is at peace. It has adequate resources.

Some of us are at times like those noisy freshets flowing down the hill. In response to some favorable shower, some incentive, we get started. But when the rains stop, we stop. As to Elijah of old, the brook goes dry and what was once a flowing stream becomes a barren river bed, the resources run out.

Others seem to be like the river. Its course is not always straight. It often meets boulders that rise as though to stop its progress and rapids that make its surface anything but peaceful. But it flows on. It has adequate resources. It comes from an eternal spring.

We know that some are like the river, for the testimony of many bears it out. Here is one of literally thousands. Few moderns have faced greater hardships than Kagawa—persecutions, imprisonment, constant ill health. He has been able to endure all this victoriously because, like the river, he is in touch with the inexhaustible resources of God. He writes: "If one lives a long time immersed in God's grace, there stretches across one's soul a calm which nothing can destroy. . . . I am amazed at this calm. It borders on the absurd. Neither the earth's quaking, nor fire nor blizzard, nor avalanche can shake it." If Paul, imprisoned, awaiting death, could bequeath to us the peace of God, was it not because he could say, "I can do all things in him who strengthens me."

It is a courageous thing to be able to say when afflictions come, "I can take it." But it is a much greater, more creative, victorious attitude that makes us say, "I am linked to God in this—God, who is able, who has resources beyond my knowing, and whose strength is made perfect in my weakness. God and I can take it."

This peace of which we have spoken today is not a human achievement. It is God-given. "My peace I *give* unto you." May God grant us grace and faith to meet the conditions so that we may accept His gift of peace.

A Perpetual Quarrel with God

ROLLAND W. SCHLOERB, Hyde Park Baptist Church, Chicago, Illinois

Not often do we meet a man who says that he has a perpetual quarrel with God. If we were to meet such a person, we might think of him as one who was bitter and for whom life had gone sour. Recently I read the words of a man who said that he had a perpetual quarrel with God. He was not an embittered person, but one of the most reverent and dedicated souls of our generation.

He made this remark during the opening days of World War II. The day this was started, Great Britain took India into the conflict by proclamation without consultation. India protested loudly against this humiliating proof of her impotence. The very next day, Gandhi boarded a train to Simla, the summer capital, and wept in an interview with Lord Linlithgow, the British Viceroy. Later Gandhi reported, "As I was picturing before him the House of Parliament and the Westminster Abbey and their possible destruction, I broke down. I have become disconsolate. *In the secret of my*

rt I am in perpetual quarrel with God t He should allow such things to go on."

n short, Gandhi's quarrel with God lay he fact that God allowed men to misuse r freedom to hurt and destroy each er. If God is good and if he is powerful, does he not stop "man's inhumanity to n"?

I

Ve cannot but admire a man who is hright and honest as he confronts his with his questions. He wants to know God allows men to use their freedom urt each other.

similar protest against God was brought a more cynical vein by one of my com-nding officers in World War I. We were ng on a truck in France near the front ew days after the Armistice had been ed. In the course of our conversation eferred to God. He quickly interposed, d? There is no God!" "Why do you say ?" I asked. "Because if there were a he would not have allowed this war to pen." To this I replied, "It wasn't God made the war—it was men." "Yes," said, "but God made men so that they e war." Behind his remark is the same l of quarrel, only he found his way out denying the reality of God.

Ve have the same honesty in the Book of . There the author pictures Job as stand-up and making his protest that God uld allow evils to happen — especially t he should allow evil men to bring pain their fellows.

ays Job in his conversations:

> I loathe my life;
> I will give free utterance to my complaint;
> I will speak in the bitterness of my soul.
> I will say to God, Do not condemn me; let me know why thou dost contend against me.
> Does it seem good to thee to oppress, to despise the work of thy hands, and favor the designs of the wicked? (10:1-3).

Vhen this impulse to quarrel with God is sent because he allows men to harm each er, we may gain help in noting ways in ch people have dealt with this admitted-difficult problem.

III

or many people it is not sufficient to y that there is a God. This was the way for my officer friend. He discarded all ef in God, and turned to the momentary thrills that life might bring.

As our conversation went on, he said, "I wish this war would begin again." "What!" I exclaimed. "Aren't you relieved that we do not see long lines of wounded and the many dead on the fields?" I had just buried 180 men on that Western front. "Oh," he replied, "what are you and what am I, what are ten thousand men, if only we can get a little thrill out of life?"

Men like Gandhi did not find the answer to their query in that kind of attitude. Gandhi was an earnest believer in God. There is too much good in the world to deny that there is meaning in this universe. Our perplexing questions only remind us of the limitations of our knowledge. They remind us that we do not administer this cosmos. When faith is joined with this consciousness of the limitations of our knowledge, we can agree with Tennyson:

> Behold, we know not anything;
> I can but trust that good shall fall
> At last—far off—at last, to all
> and every winter change to spring.

III

Confronted with the perplexity of why God allows men to use freedom to hurt each other, others have determined to use *their* freedom to relieve pain rather than to inflict it. They recognize that freedom is one of the greatest of human gifts. Because we are free we can befriend and help each other.

Whenever we think that God is too patient with other people who misuse their freedom, we need only to remember that He has been patient with us also. His flaming judgments did not consume us on every occasion that we brought pain to others.

Few have described and practiced this attitude in dealing with this question better than Albert Schweitzer: "However much concerned I was at the problem of the misery in the world, I never let myself get lost in broodings over it; I always held firmly to the thought that each one of us can do a little to bring some portion of it to an end. Thus I came gradually to rest content in the knowledge that there is only one thing we can understand about the problem, and that is that each of us has to go his own way, but as one who means to help to bring about deliverance."

IV

Finally, there is an answer that has come through the Gospel. It is the good news that God himself has come into this human scene

as one who shares the suffering inflicted by men on one another. He has come nearest to us in those who have been willing to suffer that others might be healed.

Where better can we sense the place of God in this scheme of human freedom than in the description of the "suffering servant" as given by the Unknown Prophet of the Exile. Looking upon one who was the victim of men's rejection and cruelty, the prophet finds the dawning conviction that he was bruised for our iniquities and wounded for our transgressions. God comes closest to us not through those who inflict pain upon us, but through those who endure it and share it for our healing.

Gandhi himself was the victim of an assassin's bullet. A man used his freedom to strike this leader down. Supreme in this regard is the life and the suffering of Jesu of Nazareth. Here we feel God has disclose his purpose of entering into this huma scene and taking upon himself the pain an suffering that men inflict upon each othe In this way men may learn some better wa of using their freedom.

If we have moments when we want t make our protest against God's allowing me to use their freedom to hurt each other, w may feel some kinship with those who ha a quarrel with God. But with the mos sensitive souls, we too may find a way o living by remembering that we are men an not God, by determining to use our freedo to relieve pain instead of inflicting it, an by accepting the great mystery that Go himself has entered this human scene to bea suffering to heal us.

That Which Never Faileth

ROY A. BURKHART, First Community Church, Columbus, Ohio

From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. — Psalm 61:2.

There are some sermons, I am sure, that in a special way grow out of the minister's need and flow into the needs of his people. There are times when a minister reaches out of his need through the spirit of Christ into the needs of his people and I think in a special way maybe this sermon is that kind.

It is interesting that in the Bible so many statements have meaning only when we consider them in light of their situation. If you read the scripture carefully perhaps you caught one sentence that is particularly interesting: "There is no rock like our God."

I

Now, we think of God as creator and as spirit and as love. We think of Him as the personal spirit Who is wholly good and Who in perfect love creates and sustains all. Yet the Hebrew people thought of Him as a rock. Why? Perhaps because they were desert people. We know so little about a desert. When occasionally we drive across America and go over our desert, we love it but we go by automobile. Some of us even have refrigeration in our automobiles and we go in real comfort. If we went on the back of a camel or on the back of a donkey or if we walked on foot then the desert would really seem like a desert.

In Bible days there were times when a tremendous windstorm would come up, bringing a sand storm. Have you ever been in a sand storm? Once in my life I was a a little place called Partridge, Kansas, whe it was so dark you could not see the sun. was as dark as though there were a heav thunder storm. The wind blew, I do not kno how fast per hour, but the sand would com against your cheeks until you could hardl endure it. That kind of a storm happen often on the desert. A good refuge was t hide behind a rock and that is what the did. Therefore a rock was very importan An Indian woman said, "A rock is my God a rock is my spirit; a rock is my savior We can understand it when we see it i those terms.

There were times also when the sun wa so hot travellers had to have relief. The they would get on the side of the rock awa from the sun and find a little bit of shad Then the rock became their refuge. Som times at the edge of the desert there wou be a pile of rocks under which there wou be a spring. Then the rock was a spring. was the only thing that saved their lives. W can understand why they would think of Go as a rock and we can understand also wh they would say, "There is no rock like ou God."

II

We need a refuge. There is not one of who does not need it. But more than th we need a rock in sorrow. I have never y met an atheist who suffered the loss of

d one. I have met people who, of course, d not accept my thought f God but when really loses a loved one, (physically, I n) he must have something to hold on to. Then we walk through the valley of the low we need a rock. We need comfort. comfort of our friends is very wonder- and I am sure that when you have gone ugh trying experiences you are amazed he thoughtfulness of your friends.

riendship always means a great deal but ragedy, in the interruptions of life, in heartbreaks, we need each other. The resting and amazing fact is that when have that sense of fulfillment through other it is not apart from God. It has ning because God is in it; God is a part . But I think we can go further and say that in the deepest sorrow even the est friend is not enough. There come s when you must face it out alone.

have seen some people in the past months , when they could not sleep during the hours of the night because of muscular ms, found something alone. We must reminded that Jesus on his cross was rted by everybody but his mother and y Magdalen. Even his disciples fled and two closest friends, who had influence, not have the courage to take a stand. y found courage later but not then. He alone.

here come times, I think, when the deep- love, the deepest friendships, the most aining human resource is not enough, n one must actually face life alone. That ue not only in sorrow, it is true not only defeat, it is true not only in the severe rruptions of life, it is true even when a on of truth has been given to you. Some- es you have to be true to it even when people closest to you do not understand ut life would never move upward if it e not for those people who forge off ne. They can only do it because they have rock.

is sustaining, it gives a great strength. ave this deep feeling that we can only meaning with each other if within that ning there is the sense of God. This that find from each other is part of God. re would be no meaning if God were not t. Take sorrow. The person who helps most in sorrow one day is going to rise of this physical life. The person who ns most to you one day will graduate of his physical body and so the dearest most beloved friend is not enough. He he is a part of God but not all of God. ne really has a sense of God then all he finds in love and friendship, in weddedness and in kinship has more meaning. We all need that deeper meaning.

III

We need God in our sins, in our mistakes, in our blunders, in our failures. Most of us, I am sure, make mistakes. Most of us break the rules. Most of us fall short. Now and then you have an experience of someone who seems not to fail; someone who does not permit himself the luxury of mistakes. When you meet that kind of person it makes you wonder.

A minister very recently sat down with a mother and two sons to talk about the husband and the father who had risen out of the physical limits into spiritual freedom and they said things to the minister that amazed him—things that nobody could ever say of that minister, to be perfectly frank. It did not give the minister a sense of guilt, it did not make him jealous, it only made him rejoice that one person could rise to such excellence.

Who of us can achieve that kind of excellence? I have not achieved it. I would like to. The fact is when we make a mistake we need God. We need to be forgiven, for a mistake is a blot against the sky. It is good to say, forgive me. It is good to forgive yourself but there is a blot against the sky which only God really can forgive. That is the faith of the Protestant in the deeper sense.

One thing is sure: if one is close to God he can admit his mistakes. He has the grace to. It is a wonderful thing if when a person makes a mistake, he can admit it and not only admit it, but look upon it not as a final thing but as an even that marks a chance for greater growth. When one's sin becomes the point of departure for greater growth, then one knows God. How important that is. It is not bad that one fumbles, makes a mistake and sins. The only serious thing about sin is when one stops and gives up because he is in a depressive pattern. If you have ever talked to anyone who is depressed you know he does not hear you. You waste your breath. And you may intensify his depression.

Some people say faith in God develops wishful thinking. I would say to you that doubt of God breeds discouraged thinking. If one really knows God and loves Him, if God is a father to him then he can admit his mistakes, but he does more than admit them. He asks forgiveness, he forgives himself, he feels forgiven, then he begins again. He may make the same mistake again. He may blunder again but each time he picks him-

self up and starts over. He never gives up. He eternally tries to climb, never losing the zest and the thrill and the spirit of it, but there is something more.

When a person has that sense of God so that he can accept his own mistakes, his own sins, his own failures and take them as points of departure for growth, you will find that he can do the same thing with his brother. His friend fumbles, sins, falls short and he faces his friend's sin and sees it for what it is. Since he has already done this with his own he no longer needs to project his own into his friend. He is now free to see his friend's mistake in terms of what it is, forgive him, help him, sustain him, maybe sometimes talk to him firmly but he helps him. He becomes an instrument of God to help the man rise above his blunders and move on.

IV

There is one other thing about this rock. We need the spring. We need God. One of the major tragedies of life is this: that millions of people know they are unhappy but they do nothing about it. There is only one solution and that is God. There are millions of other people who are unhappy but do not know it. It is an awful and terrible tragedy for one to go through life and not know happiness. And there is no happiness apart from God.

If one really knows God, if there is a real sense of the divine, then one has a buoyancy of spirit. It may temporarily be dampened but not for long. It is right back there, explosive and dynamic and alive, and nothing can destroy it. That kind of person cannot be discouraged. God never gets discouraged. It makes no difference how cold the winter the sap always rises in the spring. Every time a baby is born God is making a new effort. Every time a baby is born God makes a whole new beginning. If we are close to God we never get discouraged. If we get discourage we have broken from God; we have become estranged. You cut a rose from the stalk and it wilts. Whenever we wilt in spirit it is because we are cut off from the source of life, the source of love.

V

So we need the rock of defense, we need the rock of refuge and salvation, we need the rock that is a spring. Why is not God more real? We may be too steeped in things, too steeped in comfort. Would it be possible we have to lose comfort to find God? We ought to find God because of comfort. Not only should we have ease, the whole world should have it. To hear your small son cr in the night and then hear footsteps an know that he is going to be fed is a comfort able and glorious thing and that is wha God wants for every baby. It is almos terrifying to think of a baby crying and nc being fed. Everybody ought to have comfor Surely you can be comfortable and still fin the source of life.

A second reason why God may not be rea is that we may be living a way of life i which we cannot endure the reality of Goc People sometimes say "I don't go to churc because I get disturbed." Well, you know tha there is friction in the beat of a heart. I there were not friction there your hear would not beat. There is an element of cor flict that makes a heart beat. It is a majo tragedy when somebody doesn't want to b disturbed. I doubt if we would grow withou disturbances.

I think there are other reasons why Go is not real; I think one other reason is tha we try to see all of God and it is impossible One day a scientist was talking to me and h was trying to argue with we that there is n God. Then he forgot himself and he describ ed how they shoot an atom of helium throug a glass wall and yet they cannot see the plac of transit. I said, "Draw a picture of that fo me." He said, "I can't do it, I can only thin it."

Well, now, he could not believe in Go because he could not picture Him and yet h described something for me he could nc picture. I don't understand relativity, really this fourth dimensional universe with it curved cosmos. I don't know where where ness ends and whenness begins, but I hav sort of an idea. A little girl was drawin and somebody said, "What did you draw? She said "I think, then I draw a circle aroun my think."

VI

Mrs. Einstein said, "I don't understan my husband's theory of relativity but I un derstand him." I thought that was precious That is an achievement. If she understand him she is getting a little glimpse of Goc We cannot see all of God; just a little glimps in a baby's eyes, a little glimpse in the un verse, a little glimpse here and a litt glimpse there, and we begin to fashion the together.

Fortunately God is incarnate in Jesu You cannot see all of God. If you did yo would be God; you would be one with Hin You would have nothing to look up to, bu as you keep on you see more of Him and the

ou see more of Him people will see more im in you.

here are a lot of difficulties about be-ng in God but there are greater diffi-es about not believing in Him. H. G. s said, "In the moments of my great liness I am aware that there is com-ion between me and a great something " If a man has never shared that belief s just a vegetable. What a tragedy!

If one denies God then he soon finds another God. We can philosophically deny God but psychologically we need Him. Some find God and use some other name really.

Yes, there is no rock like our God and if we find that rock we will find a refuge, we will find a salvation, we will find a spring of life and then life will have meaning and nothing in the whole world will destroy it.

e Faithfulness of God

J. WALLACE HAMILTON, Pasadena Community Church, St. Petersburg, Florida

God abideth faithful. He cannot deny Himself. — Timothy 2:13.
Shall not the Judge of all the earth do right? — Genesis 18:25.

it two verses together for, although ely separated in time, they speak the e word to all times and to all people. d abideth faithful," said Paul, "He can-be false to Himself." And far back in the an story when the race was younger, aham stood up under the canopy of the ern sky and, although baffled by the in-istency of human character, breathed his trust in Divine character: "Shall not Judge of all the earth do right?"

ne day last summer, according to a re- in a London newspaper and relayed ugh one of our own American dailies, city of London experienced a ten-minute od of panic. A thick belt of dense, black kness wrapped itself around the city in -afternoon, mystifying millions of people driving the frightened birds to the shel-of their roosts. Freakish and unpredict-the cloud of darkness descended, stayed ten minutes, and then disappeared with swiftness and suddenness with which it come. But while it lasted, one of the ld's biggest cities experienced a near s-panic. Women screamed in the streets; ers fell to their knees on the sidewalk and yed; some hysterical people shouted, "The of the world has come!" An official of meteorological office said, "There has er been anything like it in my lifetime." then he went on calmly and factually to ain the freakish phenomenon as an ac-ulation of London smoke imprisoned un-a thick cloud of mass vapor.

hat ten-minute panic in London provides mall snapshot picture of the universal demonium that would break loose in all world were if not for the steadying reali-about which we are speaking now, in ch every day we live and move and take granted that eternal steadiness at the heart of things which the Hebrews called "the faithfulness of God"

Thumb through a concordance sometime and you will discover it is a favorite theme of the Bible. It sings through its pages like the recurring melody in a symphony, over and over: "the faithfulness of God." It is the dominant note of the Psalms, the unwavering conviction of the prophets, the underlying assumpton of all that Jesus taught about the Father's care; and in the Epistles in more than a dozen places, someone is talking about the faithfulness of God, saying to Christian people, "Hold fast your faith without wavering for He who has called you as faithful, He will not fail you." In Him is no darkness, no wavering, no shadow of turning. You can count on Him, put your whole trust in Him, for He is God, utterly dependable.

You soon discover, too, that this belief in Divine fidelity is the basic premise upon which all other Christian beliefs rest. Our belief in providence, in the ultimate triumph of righteousness, our hope in immortality—all these are undergirded by our confidence in the consistent character of God, the abiding faithfulness of God.

I

Test it first in its most obvious and visible manifestation, the dependability of nature, the trustworthiness of creation's working system. The constancy of nature is the most visible expression of the abiding faithfulness of God. Running all through the material world in which our lives are nourished is an unfailing fidelity that grows more impressive with the years. As scientific learning advances, as more and more it probes into the inner secrets of the big and little, it serves to establish more and more firmly the basic assumption in which all scientific inquiry begins, that in all its manifold variety

this creation is a unity—intelligible, reliable and utterly dependable. We ask it a question; it gives back a consistent answer. We put a seed in the soil and it responds without fail after its kind. We look for mathematical order in the heavens and we find it, regulate our clocks by it; predict an eclipse and there to the split second it appears. We seek for chemical order in the atom, and even there in a realm so small we cannot see, we find an incredible reliability.

Now all this scientific probing and proving is comparatively new, within the last three centuries; but to the religious man it has come with a heartening gladness because it confirms by precise demonstration the insights which existed first only as a faith. Long before science came with its proofs and demonstrations, men of faith were saying that the earth was indeed the Lord's and back of all its manifold ways was the abiding faithfulness of Him who willed it into being.

Have you ever thought of what it would mean to live in a world of chance, an erratic world where nothing could be trusted? If a pine tree overnight could change into a toadstool; if Mars, the red planet, coming close to us as it did some time ago, then instead of whirling away on its prescribed orbit, kept coming to collide. What if there were no order there? What if the heavens could not be trusted? If the petunia seed you planted last week should come up cauliflower? If the sun had not risen in the east this morning? If it had not appeared? The fun in Lewis Carroll's *Alice in Wonderland* is in the plot that projects the imagination into a fantastic world where anything might happen. In one of the old English Readers there was a story of a man in Topsy-Turvy Land. He walked around in Topsy-Turvy Land and found people digging down into the earth to harvest their apples because in that year the trees happened to grow down instead of up. He poured water from a kettle on the stove and it froze his fingers because heat that day happened not to be hot. He never could tell what might happen in Topsy-Turvy Land. Fire might boil water today, freeze it tomorrow; gravity might pull upward this moment and sideways the next. So the man in Topsy-Turvy Land went mad, not knowing what to count on. How could anyone keep sane in a Topsy-Turvy Wonderland where nothing could be trusted and anything might happen?

Perhaps the major sin of modern man is to take the orderliness for granted and forget the deeper faith and fact in which the whole idea got its root. Perhaps the very constancy of His goodness dims our gra tude. Because the sun shines every day, scarcely notice it. Because the seasons co with constant regularity, day and nig spring and fall, seed time and harvest, seem more impressed by the occasion calamity than by the abiding constanc The processes of nature through which H faithfulness is expressed are so constant a reliable, we substitute the uniformity nature for the goodness of the Father, a like spoiled children, take His faithfulne as a matter of course and rarely ever lift o hearts in real gratitude.

"Oh," cried the Psalmist, "that men wou praise the Lord for His goodness and H mercy which endureth forever." Perhaps once He should fail us we would remembe But even that is a thought that will n think. Once in a while we have a power fa ure; we push the button and find no pow there. Only occasionally does it happen, b when it does we suddenly realize how mu we depend on this unseen power that serv us, and how relatively constant it is. But God's power just once should fail, if for o day He forgot to be faithful and the s didn't come with the dawn, if for one mome the grip of the everlasting arms should sli that panic in London would be the previe of perpetual pandemonium in a world whe anything might happen.

Here in the constancy of nature is t most visible expression of the eternal stea ness that never fails, never breaks dow never ceases. And the Bible calls it "t abiding faithfulness of God." You can tru in it and confidently count on it.

II

Now move up a bit to test the fidelity God in the higher level of moral certain and ethical stability. "Before the mountai were brought forth, or ever Thou had formed the earth and the world, even fr everlasting to everlasting, Thou art Go Something here in the moral order ho steady in the midst of perpetual chan Something here is permanent, timele doesn't budge, can't be shaken. It does f the moral life of man what the compa needle does for his little ships at sea, p vides him with a touch of celestial certain from the sky which he can trust in a count on and be sure about. And how mu he needs to recover and renew his faith in the everlastingness of God, the stability the Eternal.

For a kind of queer uneasiness has co into modern life through these years of u precedented, abnormal change. The m

ked characteristic of our generation is asiness, uncertainty, ethical insecurity. millions of people, caught in the whirl- of change, nothing seems certain any e. "What is there to tie to?" they ask. en the historian of the future writes our ory, he will put it down as the most otic period through which mankind has passed. There has never been anything it. The violent upheavals of the past decades have dislodged all the old solid terns of life and altered them beyond gnition. Old ideas once valid, gone; old nomic securities once trusted, swept a-; old social patterns once rigidly held by om, gone. The unchanging East we once ed about is today the most changing part he world. Old standards of morality, too, held to be the truth—the rules of lization—now are everywhere question- in some lands abandoned. In fact, we one set of people on the earth who have kly scrapped the whole idea of truth and winning the most amazing victories with strategy of the untruth—the big lie. at a world! No wonder there is uneasi-, uncertainty and fear.

the play, *The Green Pastures*, the angel riel is sent down to earth to investigate havoc of Noah's flood. And returning to ven, he made his report: "Lord, there t nothin' fastened down there any more. rythin' nailed down is comin' loose." so it seems. Everything coming loose! total effect of a swiftly changing time o create in us the illusion that moral ility is an outworn idea, that nothing is d, nothing is permanent, nothing is cer- except uncertainity; and that you can sure about nothing except that there is ning about which you can be sure.

Vell, don't you believe that. The moral er has not come loose. The Ten Com- dments, and the Sermon on the Mount, en't budged an inch. The magnetic north till there and the compass needle still nts to it. Down underneath all the out- d confusion and change is still the sta- y of the permanent, some fixed, abiding ities which, like the everlastingness of , go on from age to age, eternally the e.

loyd Douglas, author of *The Robe*, told he loved occasionally to visit a little man who taught violin lessons. He had udio, if it could be called that, a small n set in a long row of rooms where other ic teachers taught. "I like to drop in on ," he said, "for he had a kind of homely dom that refreshed me. One morning I ked in and by way of greeting, said, 'Well, what's the good news today?' Putting down his violin, stepping over to a tuning fork suspended from a silk cord, he struck it a smart blow with a padded mallet, and said 'There is the good news for today. That, my friend, is A. It was A all day yesterday. It will be A all day tomorrow, next week, and for a thousand years. The soprano upstairs warbles off-key, the tenor next door flats his high ones, and the piano across the hall is out of tune. Noise all around me, noise; but that, my friend, is A.' "

Well glory! It will steady your soul to remember that. Some things remain constant in the midst of noise and change, not transient, not at the mercy of the popular vote. Timeless, permanent! You can tune up your soul by them. You can come back to them and confidently count on them. It is what the writer to the Hebrews said when, standing up in the midst of wars and bloodshed and revolution, it seemed that everything solid was being swept away. He lifted his eyes and said, "There He is, there, Jesus Christ, the same yesterday, today and forever." You can count on Him.

III

Now move up to the highest level, to test the faithfulness of God where Abraham did, in the more intimate area of experience—Divine-human relationship. "Shall not the Judge of all the earth do right?" That is what steadied Abraham when he was baffled by questions he couldn't answer, when he didn't know what might happen to the people of wicked Sodom. Out of his own experience he had learned that however much there was in Divine character that he couldn't fathom or understand, there was in the very essence of His nature an element of consistent rightness that he could trust in and be sure about. He had lived long enough to know—and we have lived long enough to know — that human character can't always be trusted. Not everyone you deal with can be counted on to do the right, to be fair and just and dependable. There is a kind of consistent inconsistency in human nature, in even the best of men, a complex element of unpredictability which is the despair of history.

A man who, in his early years, wrote a book about women, some years later when he came to know more about them, republished his book. Instead of going through all the material to revise it, he wrote this blanket correction in the preface: "Wherever in this volume appears the word 'is' substitute 'is not' and wherever the words 'is not' appear substitute "maybe,' 'perhaps' or 'God

knows.' " There is in all of us an element of inconsistency. We have moods. We change. We have good days and bad days. Meet us today and we are genial. Tomorrow? We never can be sure of ourselves, sometimes complain we are not ourselves, and all too often are false to our best selves. And it is exceedingly hard not to make God in our image, read our human moods into Him, and think that as we are, so He is, changeable, kindly today, somewhat sterner tomorrow, according to His moods or what happen His plans.

But that one note that sounds throu the Scriptures like the melody in the sy phony is that God abideth faithful, is ev lastingly, eternally Himself, and can ne be false to what He is. "Shall not the Ju of all the earth do right?" That was no question. It was a deeply held convict which is a universal instinct.

WORTH QUOTING

(Continued from Page 2)

enough for you and me to know about the Cross; you and I must know the Cross.

William Thomson Hanzsche

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The difficulty with the Christian faith . . . is that it provides horizons so far away that our customary landmarks lose meaning. We think in terms not so much of process as of human history . . . Within the Christian faith, however, both human history and cosmic process must be seen against the background of eternal Purpose. Our facts have not fitted together, because our pattern has been too small.

Nels F. S. Ferre in *Christian Faith and Higher Education*

* * * *

The ruins of German cities at the close of World War II . . . seemed almost hopeless. The people were huddled in cellars. . . . .

In Cologne, the great cathedral had an enormous hole through its roof, many of its arches were broken, windows gone, and pillars and statuary in ruins.

In the presence of such catastrophe the people seemed dazed, not knowing where to take hold or how to begin. Then someone conceived the idea of celebrating the 700th anniversary of the founding of the cathedral. . . . .

They thought about the faith of their fathers who built those mighty pillars. They remembered . . . men and women . . . who believed that God lived in the vaulted arches. . . . "Maybe God did live there!" they said. "He might still live there! Especially if we repair the cathedral, and maybe He will help us do it! . . . .

With exalted hearts and uplifted imaginations they began to clear away the rubble. Two years of inertia vanished as they set to work with a will. One is reminded of . . . Nehemiah and his followers . . . "The people had a mind to work."

Countless tons of rock were cleared away, the pillars were rebuilt, the arches rec structed, the roof repaired, and the windo replaced. Much of the beauty of this gr monument to a mediaeval people's adorat for God was restored. The people were t ing heart once more.

And they they seemed to say to the selves, "If we can rebuild our cathedral, can rebuild our homes, our factories and places of business." Soon the city was und going a great renovation . . . When men their hearts to God, their minds and muse are galvanized with new energy, and p gress takes place.

Howard E. Kershner in *God, G and Government* (*Prentice-Hal*

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We must seek not peace at any price peace at God's price.

Ralph W. Sockman

* * * *

There are iron curtains of force and pa curtains of propaganda, and also silk c tains of social caste. On the side-walk le it is not possible to see through these b riers.

But there is a way of seeing over curta If a mirror be placed in the ceiling o room, one can look up into the mirror thereby down into the places of persons the other side of a curtain. That is a para In our curtained-off world we can look in prayer to God the Father of all men, in the reflection of his all-embracing l we can look down into the places of th whose culture and creed and color are ferent from our own. And if we do s praying repeatedly and sincerely, we sitize our imaginations up toward Him said, "Whosoever hath done it unto of the least of these my brethren, hath d it unto me."

Ralph W. Sockman in *Meaning of Peace*

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In these maddening days of waning f and rampant cynicism, of national and

ational graft and corruption, of self ot and fear, our writers should be able hoose from more than a million words in language a few bright, vigorous and apt ds to shame us out of our unwarranted imism and dejection.

'e need words that will crackle in our ds like seasoned wood in a fireplace—ds that will burn the fear and timidity, ugliness and pettiness out of our spirits. 'e need words that will march in our ds like intrepid soldiers against the nies of our personal peace and poise.

'e need words that will open our eyes on undiscovered beauty in humanity and ire; words that will alert us to unheeded and repudiated responsibilities. Come, writers, authors, novelists, poets, playghts, singers, humorists and all the other lern wordsmiths—with your powerful, g, meaningful words that will tune up minds—brighten our lives, quicken our ginations and help us to live creatively purposefully.

E. C. Nance in *Vital Speeches*

* * * *

'here did anybody ever get the ridiculous that if you are truly loving you won't have a bone to pick with anyone? That quivalent to saying that if you live in you won't ever give the truth another ight. Taking issue, criticizing, contraing, demonstrating—these are born of cern for the truth. By your objections to ther's truth you do not suggest that you e the truth, you only begin the comparing contrasting which may finally bring you closer to the real thing. If you love the h as well as your fellows you must dis- with them every point where truth is ssue. That is how you pursue truth, which suit is one of our devotions to the God ll truth.

Theodore A. Gill

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he chief task of the church is to produce l members who know God and will enjoy forever.

Bishop Charles W. Brashares

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n Montreal's shopping district is a block idewalk where pedestrian traffic is exlingly heavy. For a part of the distance cond strip of sidewalk parallels the main serving a church set back from the et. If some of the walkers could be nted onto the church walk, the congestion ld be relieved, but that would mean takthree steps out of the way. Recently a sign went up over the church walk. It ds: "The Path of Righteousness is Easier." Now the bypath carries a share of the load and walking is easier all around.

Paul Dixon

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In Calcutta, millions of dollars were spent to honor Queen Victoria in the Victoria Memorial. Not far away is the humble laboratory where in 1898 Colonel Ross discovered the cause and transmission of malaria. Only a small bronze tablet is a reminder of his career and on it are these few lines of verse written by himself:

This day relenting God
Hath placed within my hand
A wondrous thing, and God
Be praised, at His command,
Seeking His secret deeds
With tears and toiling breath,
I find thy cunning seeds
O million-murdering death.
I know this little thing
A myriad men will save;
O death, where is thy sting;
Thy victory, O grave?

How much greater an honor was given Ross than was ever accorded Queen Victoria, that millions who would never know his name should breathe and have life because of him!

Marvel Beem in *The Rotarian*

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Whereas education "leads out," to think out something, religion "binds in," to believe in something. Education is a process of the laboratory; religion is the purpose of the sanctuary. The key word in education is "experiment"; in religion, "experience." In education man validates experiment; man *does* something. In religion man enshrines experience; man *becomes something.*

Martin M. Weitz

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Christina Rosetti in a poem asks "What can I give Him, poor as I am?" She answers, "I give Him—give my heart."

I would not offer you a frozen heart, Lord —a heart so wrapped in selfishness that it cannot hear the cries of your children; a heart which cannot know the warmth that comes from serving you; a heart into whose depths even You cannot reach.

Nor would I offer you a lukewarm heart —a heart that is a hearer but not a doer; a heart that pledges its loyalty outwardly but has no inward convictions; a heart that concedes defeat at the first hint of discouragement.

Neither of these would be gift, Lord. I would offer you instead a flaming heart—

a heart aflame with the desire to serve; a heart overflowing with love for all mankind; a heart filled with gratitude for your greatness and goodness and a heart so aware of your presence that it can overcome disillusionment and discouragement — even defeat. This is the heart I would offer you, Lord, in all humbleness.

Jerrine Jones

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Many of the biblical incidents fit into the structure of the three act play which uses the first act to introduce the players; the second act gets them hopelessly snarled in conflicts; and at the end of the third act almost everybody has arranged to live happily. They put a sunrise in the third act.

The night has a thousand eyes,
And the day but one;
Yet the light of the whole world dies
With the setting sun.

If you eye is single your whole body will be full of light.

A generation ago a famous novelist named Guy Thorne wrote a book of fiction entitled, *When It Was Dark,* in which it was supposed that the body of Jesus had been found, and, as a result, millions of believers were suddenly plunged into spiritual darkness. The book created something of a sensation and it was answered by another another who wrote a book entitled, *When It Was Light.*

Archer Wallace

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The road to peace starts in the minds of men. In the preamble to the constitution of UNESCO it is stated that the origin of wars is to be found not in the formal acts of sovereign states, but rather in the thinking of the masses of men. Hence it is suggested that the defenses of peace must be constructed in the minds of the people. . . . Just as in a drop of sea water can be studied the elements of the ocean waves, so in the individual mind are to be seen the factors which form our fluid and warring world society.

Ralph W. Sockman

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The American ideal is woven of a thousand things. It is woven of unfaltering faith in God, faith in the destiny of this Nation, of battles and of Valley Forge, and Gettysburg, and the Marne, and Anzio, and Iwo Jima. Threaded through the fabric is the patience of a Washington, the wisdom of a Franklin, the humility of a Lincoln, the integrity of an Eisenhower, the courage of an unknown soldier, the vision of a Jeffers and the sacrifice of a Nathan Hale. It laced with the memory of men's words: have not yet begun to fight!" and "I or regret that I have but one life to lose f my country."

The American ideal is embodied in o Nation's integrity and honor and in o homes in which respect for the rights others is taught by precept and example. is part and parcel of our Bill of Rights a the Constitutional concepts which recogni that all men are free and equal, endow by their Creator with the unalienable righ The American ideal embodies the sum to of life, liberty and the pursuit of happine of the wisdom, the courage and the sac fices of our founding fathers. Its foundati is the faith of our fathers.

The American ideal has its roots in re gion. Without its religious sanction and i spiration, the American ideal would ps and wither to extinction. It is the Americ precept that men shall live as equals und a government by law, which is embodied the greatest of all laws: "Whatsoever would that men should do to you, do ye ev so to them: for this is the law and the pr phets."

J. Edgar Hoover in *Vital Speech*

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One of the most difficult questions for religious man to answer is this: "If the is a God, why does he allow pain and suffe ing?" Some time ago I received in my m some literature from the society for the pr pagation of atheism. Here is a sample:

Praise God from whom all cyclones blow,
Praise him when rivers overflow,
Praise him who swirls down house and steeple,
Who sinks the ship and drowns the people. . . .
Praise God for sorrow, pain, and woe
For railroad wrecks, for storm and snow . . .
Praise God for war, for strife and pain,
For earthquake shocks; and then,
Let all men cry aloud, Amen.

Athesists and cynics are able to dispose the problem thus easily. There is no G and no good in the world. Why th shouldn't we expect the worst?

Wendell Phillips